Philos

The Christian Century

Published Weekly

Why They Behave Like Southern Baptists

By Harold E. Fey

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Urgent Needs of Europe's Churches

By J. Hutchison Cockburn

The Threat in School Aid Bills

By Edward R. Lewis

Blueprint for Empire

An Editorial

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In This Issue

J. HUTCHISON COCKBURN

is head of the department of reconstruction and interchurch aid of the World Council of Churches, with offices in Geneva. But Dr. Cockburn (pronounced Coburn) is so constantly traveling over Europe, surveying the needs of the churches and inducing non-Roman church bodies to list their necessities and distribute their relief on a united and balanced basis, that it is difficult to think of him as attached to any single address. In recent weeks Dr. Cockburn has been in this country, consulting on plans for the first General Assembly of the World Council, to be held at Amsterdam in 1948, and placing the needs of the European churches before American audiences. A former moderator of the Church of Scotland, Dr. Cockburn is one of the chaplains to King George VI when that monarch crosses the border and thereby becomes a Presbyterian.

EDWARD R. LEWIS

is a Chicago lawyer, a graduate of Harvard college and law school, who has been active in American Legion affairs in his home town of Winnetka, Ill. Mr. Lewis is the author of *America: Nation or Confusion, A Study of Our Immigration Problem* (Harper, 1928) and *A History of American Political Thought from the Civil War to the World War* (Macmillan, 1937). A recent article by him in the *Yale Review*, "Are We Ready for a World State?" provoked widespread discussion.

CECIL NORTHCOTT

is literary editor of the London Missionary Society, but is becoming known to Christian Century readers as a frequent contributor on topics dealing with English life. In the present issue Dr. Northcott reports on recent observations in Holland, which he visited as a member of a commission from the British churches.

The CHRISTIAN CENTURY

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May 21, 1947

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Calendar of Coming Events

May 19-23. Northern Baptist Convention Annual Meeting, Atlantic City.
May 20-21. North Illinois Synod Conference, Evangelical and Reformed Church, Peru.
May 20-22. Annual Convention, Northwest Synod, United Lutheran Church in America, Madison, Wis.
May 20-22. Lutheran Welfare Conference in America, Columbus, Ohio.
May 22-27. Presbyterian Church, U. S. A., General Assembly, Grand Rapids, Mich.
May 25. Chicago Sunday Evening Club; Gerald Kennedy, speaker.
May 27. Protestant Council Church-Chaplains Conference, Christ Church, New York City.
May 27-29. Wisconsin Laymen's Conference, Green Lake.
May 28. United Presbyterian Church General Assembly, Sterling, Kan.
May 29-31. National Council, Fellowship of Reconciliation, Broadway Tabernacle, New York city.
May 29 - June 4. Presbyterian Church, U. S., General Assembly, Montreat, N. C.
June 2. Meetings, Women's International League and American Friends Service Committee, Peace Section, Philadelphia; Muriel Lester, speaker.
June 2-6. Recreation Laboratory, Northeastern Jurisdiction, Methodist Church, Ocean City, N.J.
June 2 - July 11. Summer School of Pastoral Care, Massachusetts General Hospital, Boston.
June 3. Meetings, Philadelphia Council of Churchwomen and Philadelphia Fellowship of Reconciliation; Muriel Lester, speaker.
June 5. Reformed Church in America, Holland, Mich.
June 6-8. National Council of the Y.M.C.A., Buffalo, N. Y.
June 10-13. United Presbyterian Women's General Missionary Society Convention, Monmouth, Ill.
June 10-15. Annual Convention, Lutheran Augustana Synod, Kansas City, Mo.
June 11-15. Annual Convention, Finnish Suomi Synod, Warren, Ohio.
June 11-15. Annual Convention, Lutheran Free Church, Minneapolis.
June 11-15. Church of the Brethren General Conference, Orlando, Fla.
June 11-18. North American Interseminary Conference, Oxford, Ohio.
June 11-18. Student Christian Movement Regional Conference, Lake Geneva, Wis.
June 13-15. Retreat for Protestant Laymen of Queens borough, Carmel, N. Y.
June 16-23. Annual Convention, New Jerusalem Church (Swedenborgian) and Auxiliary Bodies, Chicago.
June 17. American Committee for the World Council of Churches, New York city.
June 17-22. Annual Convention, Danish Evangelical Lutheran Church, Racine, Wis.
June 23-25. National Conference on Counseling and Guidance (Y.M.C.A.), Lake Geneva, Wis.
June 23-Aug. 1. Southern California Workshop in Intercultural Education, San Diego State College.
June 24-29. Annual Convention, United Evangelical Church, Racine, Wis.
June 27-July 5. Northfield Missionary Conference, East Northfield, Mass.
June 30-July 6. Lutheran World Federation, Lund, Sweden.
July 5-10. International Missionary Council, Whitby, Canada.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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EDITORIAL

WHEN AN EMINENT physician declared flatly that "Britain is dying of starvation," John Strachey, minister of food in the Labor government, protested vigorously. But Dr. Franklin Bicknell, member of the Royal College of Physicians and a noted nutritionist, stood his ground. He maintained that the average Briton gets no more than 2,100 calories a day and that it is an immutable law that unless 3,000 calories are consumed daily, "less than a full day's work can be done," no matter how much a man desires to work. He held that "everyone in England is suffering from prolonged, chronic malnutrition which makes it physically impossible for them to work sufficiently hard either to grow all the food possible from our soil or to make the necessary exports to pay for the imported food without which we cannot work." Unpalatable as Dr. Bicknell's statement is to the British government, it dramatizes a food situation which must be viewed with the utmost seriousness, since the scarcity is likely to grow worse. A food crisis comparable to the coal crisis of late winter is not impossible, for the extraordinary severity of the winter storms killed both crops and livestock. The United States has shipped much food abroad. It must ship much more. Tell that to your congressman!

Hunger Blooms With Flowers of Spring

Is Middle East Oil So Necessary?

NO ONE seriously denies that the smell of oil hangs heavily over American intervention in eastern Mediterranean affairs. What American interest has compelled this country to risk the involvements with Russia which are implicit in the Greek-Turkish aid bill and in other recent shifts in our foreign policy? When the answer to that question escapes from the fog of ideological abstractions and gets down to the rigors of practical politics, it is almost always in terms of American naval needs for Middle East oil. So seriously have the oil reserves of the United States navy been depleted by the unprecedented drain of the Second World War, it is claimed, that our navy must be sure it can draw new supplies from Persia and Arabia, to be delivered by pipeline at the eastern shore of the Mediterranean. If Russia doesn't like it, that is just too bad. The oil has become a necessity for American naval supremacy. But has it? Last week the navy department announced the creation of three new sections to prepare for the conversion of our warships into ships propelled by atomic power. Atomic scientists have said for some time that the only serious problem remaining before ships can be atomically driven is that of sufficiently insulating the pipes by which the fission-generated power will be carried. We recently heard one of the most eminent of these scientists estimate that this problem will be solved within three years at the outside. Then what becomes of the necessity of Middle East oil for the navy? Is it possible that our armed forces are pushing for the adoption of this provocative and dangerous policy in the eastern Mediterranean on a plea of an impending oil shortage at the very time when it may no longer matter whether or not they get the oil? Stranger things have happened.

Greek Aid Bill Opens A New Phase

WITH the enactment of the bill authorizing military and economic aid to Greece and Turkey, American foreign policy has entered on a new phase. Back of the declaration of President Truman that the United States must be prepared to render all-out support to governments resisting all forms of Communist expansion or penetration, there now stands the endorsement of Congress and the precedent of this $400,000,000 appropriation showing the practical forms which this determination to "contain" Russia will take. To see behind and beyond the vote by which the House of Representatives passed the Greek-Turkish bill to its long-range significance, attention should be centered on three things: the vote which defeated an amendment proposed by Congresswoman Helen G. Douglas of California that would have forbidden the sending of atomic bombs to Greece; the vote which de-

feated an amendment offered by Congressman Walter Judd of Minnesota that would have forbidden the sending of American forces "to serve as occupational or combat troops" in Greece; and the speech delivered the day before the vote was taken by Undersecretary of State Acheson, pinch-hitting for President Truman at Cleveland, Mississippi. Defeat of the Douglas and Judd amendments showed the extent of the military measures which, in certain eventualities, the administration is prepared to take. Mr. Acheson's speech made it clear that the administration will ask for an extension of war powers which, by embargoing exports to nations having close relations with Russia, and by excluding them from buying in the American market, will at once launch a species of economic warfare. The first nations to be hit by this, if Congress grants the administration's new demand, will probably be Czechoslovakia, Hungary and Poland. This is making the nation's trade policies subservient to its political purposes with a vengeance. It is also certain to increase the European economic crisis. Is it not astonishing, therefore, that the American press should have paid so little attention to the Acheson declaration of policy?

Is the Morgenthau Plan in Force?

PASTOR NIEMOELLER and his wife have left for Germany, following a strenuous nation-wide tour and a few weeks' rest. On his departure the pastor addressed a remarkable letter to Dr. Frederick J. Forell, secretary of the Emergency Committee for German Protestantism. In it the Evangelical Church leader delivered himself of words which he must have wanted to say everywhere he went in this country. Why he did not say them must remain a mystery until the state department or the occupation authorities explain. Pastor Niemöller urged Christians in this country to "send personal parcels with food and personal letters to everybody you know in Germany." But he pointed out that Christian relief will not be enough to overcome the European disaster. Only a change in international policy can do that, he said. He is convinced that millions of people believe that "all contributions of the victorious powers to keep the food supply on a level of about 1,500 calories are made only in order to hide the actual extermination of millions behind a screen of insufficient help." He pointed out that "since the end of hostilities, at least 6,000,000 Germans have disappeared." Where have they gone? He cites figures given during the Moscow conference showing that less than a million Germans remain alive in Russia, although that nation took 3,500,000 to 4,000,000 prisoners. He notes that the Hoover mission said that 10,000,000 Germans were evacuated from the eastern zones, but only 5,500,000 to 6,000,000 have arrived in the western zones. "People who know these facts," he says, "and are facing now the general starvation in the western zones can't help thinking that this whole development is nothing else than the Morgenthau plan put into action, with the tendency to exterminate a whole nation to its very roots." Food parcels and letters help to convince the recipients that the "propaganda of democracy" is not based on bitter illusion. But they have to be backed by a change in policy which will immediately raise the amount of food available to the minimum necessary for survival. Dr. Forell's address is Second Presbyterian Church, Central Park West and 96th St., New York. CARE's address is 50 Broad St., New York. Your congressman's address is House Office Building, Washington, D. C.

Is England Experiencing a Religious Revival?

SO MUCH CONCERN has been felt in church quarters over the state of religion in Great Britain that recent newspaper reports of outdoor evangelistic meetings in London, held by the so-called Commando campaign, have been welcomed as a harbinger of revival. Did these meetings truly indicate a reawakening of interest in religion by Britain's masses, and a corresponding readiness on the part of the churches to take advantage of that opportunity? A letter from one of the best informed Free Church leaders in England suggests that this is another case in which newspaper accounts have failed to get very far below the surface. "Whether the Commando campaign has broken through the crust of London's apathy and indifference to the Christian religion," writes this widely respected church leader, "is doubtful. Methods and phraseology were those of the nineteenth century evangelism, and both are meaningless to the secular masses. The campaign at least showed that organized religion here is able to plan and attack vigorously, to publicize itself effectively and to claim attention by the press in a manner unknown for a long time in Britain. The campaign also showed that the churches can act unitedly, and this impressed many. Another fact which reveals the deep interest in religion in Britain lies in the repeated invitations to the campaigners to come back and answer more questions. But the campaign was also a painful revelation to the churches of the divorce between the Christian religion and the common life, and of the tragic ignorance of Christian truth and doctrine."

Science May Serve and Not Destroy

SUCH A HABIT has grown up since the atomic bomb first scared the daylights out of us of damning science as the villain who is threatening humanity with extinction, that there is danger of ignoring the potentialities for good which are as much (or more) in scientific prospect as those for evil. Science can serve the enrichment of man's life as well as make it possible for him to commit suicide. This paper has been trying to make that point with reference to atomic fission, emphasizing the folly of delaying the development of constructive uses of atomic power or of leaving such developments to the caprice of the military mind. The other day we noticed an item reported from Sweden by Worldover Press which suggests how unlimited are the possibilities for improving living conditions through scientific experiment. Under the leadership of Prof. Nils Sylvan, it seems, a group of Swedish scientists have suc-

ceeded in using x-rays to change the chromosome content of cells in certain trees, so that mature growth is reached in a time so short as would have hitherto been considered fantastic. For example, the new giant aspen, this report affirms, will be ready for commercial use in 30 years, instead of the 80 previously required. Any conservationist, any member of the lumber industry, any wrestler with the baffling problem of adequate housing will immediately grasp the incalculable significance of such an announcement. Science is not an enemy unless man makes it so.

Uncle Sam—Atomic Bomb Missionary

A TERRIFYING LIGHT is cast on the thinking of men who wield power in today's world by the speech which Senator Edward Martin of Pennsylvania delivered last week in Indianapolis. As a member of the Republican majority in the branch of the federal legislature responsible for the ratification of treaties, Senator Martin exerts considerable influence on the foreign policy of the United States. Speaking before the executive committee of the American Legion, the senator—who was once a major general—is reported to have said: "Our fathers settled this land with a rifle in one hand and the Bible in the other. There has never been a better formula for national defense. It is just as good today as it was then. Until the nations of the world indicate their willingness to live in peace, let us go our way with an atomic bomb in one hand and the spirit of the cross in the other." If Senator Martin is deliberately out to make the United States the most hated and most despised nation on earth, he has achieved a perfect formula for accomplishing that end. Threaten the other nations with atomic destruction; at the same time preach to them the piety of your peaceful intentions. They will hate you for your bullying and despise you for your hypocrisy. That outcome will be as certain as the outcome of a mathematical equation. Yet this general-turned-senator calls this the best possible formula for national defense!

Supreme Court Adds to Police State Threat

THE CLASS in American history will come to order. Who was James Otis? (See any good encyclopedia or history of the United States.) What was the principal basis of his revolutionary fame? His speech in 1761 against the writs of assistance used by British revenue officers to search the premises of Massachusetts citizens and seize their contents. What came of the patriot fathers' abhorrence of these writs of assistance? The fourth amendment to the Constitution: "The right of the people to be secure in their persons, houses, papers and effects" and so forth. (Read the whole amendment.) Yet last week the Supreme Court, in the face of this American history, and despite the express prohibition of the fourth amendment, "resurrected and approved, in effect, the use of the writ of assistance presumably outlawed forever by our society." So wrote Justice Murphy, dissenting. And along with him, Justices Frankfurter, Jackson and Rutledge. In his dissent Justice Frankfurter went so far as to declare that the 5-to-4 verdict would undermine freedom of thought, speech and religion. The case involved Oklahoma police officers who, in arresting a man for one alleged crime and ransacking his house for evidence to sustain the charge, failed to find any, but did find evidence which secured the man's conviction on a totally different charge. No one who follows Supreme Court decisions can have failed to notice how frequently recent Bill of Rights cases have been decided by a single vote. Nor how often this single vote has weakened protections of liberty which the Founding Fathers thought they had made secure forever. This latest decision, which gives the police the right to ransack any house in an unrestrained hunting expedition for anything they may turn up, opens the door to the same kind of police state which has made life in Europe and the Orient intolerable.

Federal Aid a 'Token'—But of What?

ELSEWHERE in this issue a member of the Chicago bar, Edward R. Lewis, points out the threat to the constitutional principle of separation of church and state implicit in the federal aid to education bills now before Congress. It has been enlightening to discover the grounds on which the Roman Catholic spokesmen who supported these provisions before the congressional hearings demanded federal funds for parochial schools. The most important of these spokesmen, whose argument has been extensively reported in the Catholic press, was Rev. William E. McManus, assistant director of the education department of the National Catholic Welfare Conference. Father McManus called on the Senate committee which has this legislation in hand to broaden the Taft bill to allow federal aid for parochial schools, in the form of funds for school lunches, even in states where state laws prohibit such use of public funds. Let the federal government give $242,000,000 to the public schools, Father McManus urged, and then add $7,500,000 for parochial schools "as a token." The *Register,* weekly of the Catholic diocese of Denver, in treating this as a front-page feature, headlined it: "Token Federal Aid Asked for Private School Pupils." The word to be noted, both in the text of Father McManus' proposal and in the headline, is "token." Token of what?

Economy Rears Its Ugly Head in Irish Church

ANGLICANS in Ireland are seriously considering a cut in the number of their bishops. A bill passed through its first stages at the General Synod of the Church of Ireland just held at Dublin, according to Religious News Service provides that the number of Anglican bishoprics shall be reduced from 14 to 11. "The only alternative to reducing the number of bishops," gloomily announced the Most Rev. John A. F. Gregg, Archbishop of Armagh and Primate of All Ireland, "is for the laity to provide a considerable sum for the maintenance of existing episcopal stipends and adequate stipends for the clergy at large."

Considering the fact that there are only about half a million Anglicans in Ireland, a reduction of the number of bishops to 11 would not seem likely to leave dioceses of unmanageable proportions. Archbishop Gregg seemingly takes it for granted that there is no chance the alternative —an increase in contributions from the laity—will be adopted. In that respect his church is suffering in much the same way that the Church of England is suffering. Having grown accustomed to a clergy supported originally by state funds and later by income from investments, and having seen these sources either dry up or drop to a thin trickle, the church is not now able to obtain the sort of support from its members which a long tradition of voluntary giving would provide. Establishment seems financially pleasant while it lasts. But these are days when establishments are disappearing. And the weaknesses they have bred stand revealed.

Blueprint for Empire

DURING the same week in which Mr. Truman announced his doctrine of "containing" Russian communism, a book appeared which may influence America's destiny even more profoundly than the President's historic message to Congress. The book is called *The Struggle for the World* (John Day Company, $3.00). Its author is James Burnham, a professor of philosophy at New York University, hitherto best known for a thought-provoking study of the actual nature of the social changes that are taking place in the industrial West, *The Managerial Revolution*. So clearly does Mr. Burnham's new book reveal the desperate choices toward which this nation is being urged that it compels extended editorial consideration.

The Struggle for the World has been greeted with extraordinary journalistic fanfare. *Time*, which treated its appearance as a news event rather than as a subject for a book review, said that "only one defense of Burnham's book can be made: it is—appallingly—true." *Life* devoted thirteen pages to a condensation of its contents. It stands well up on the best-seller lists. But these things might be passed by as of minor importance were it not for one other fact. It fits the "stop Russia" policy of the Truman Doctrine so exactly that one can hardly read it without thinking, "Here, whether they realized it or not, is what the senators and representatives who voted for the initial move under the new doctrine—the Greek-Turkish aid bill—were really approving as the foreign policy of the United States."

As those who have read Mr. Burnham's earlier books know, he writes clearly, candidly, with power. The training which, while a Communist of the Trotskyite persuasion, he obtained as editor of a brilliant dialectical review, the *New International*, stands him in good stead now that he has turned his back on Marxism, communism and all their works. There is much that is true in this new Burnham book, and it is said in a way that will be neither misunderstood nor forgotten. Indeed, it is this which, in our opinion, makes the book so dangerous. If the book were all false, all a distortion of the present world situation, it need cause no worry. But so much in its description of the crisis of these times is factually sound that there is grave danger lest Americans conclude that the Burnham proposal for dealing with this crisis is also sound. That we deny.

Some dissents from the Burnham thesis which have been published elsewhere have consisted of little more than name-calling. That is, of course, standard Communist and fellow-traveler technique. But it is a waste of time in this case. What Burnham has to say is so important, and so vitally related to what is actually happening at Washington, that the only thing that matters is whether the *total* Burnham analysis is correct, and hence whether the Burnham blueprint for American policy should be followed. In this editorial we will simply try to outline what Burnham has to say, for unless that is understood it would not be fair to the seriousness of the issues at stake to pass judgment on his proposals.

In brief, the Burnham book holds that the Second World War has already given birth to a Third World War, which is a war between Russia and the United States for world control. In the opening skirmishes of this Third World War—military as well as political and economic—we are now engaged. This war will be fought to the complete triumph of the U.S.A. or the U.S.S.R. The way, and the only way, for the U.S.A. to win is to establish an American world empire, in which this nation maintains a monopolistic control of all atomic weapons and scientific experimentation in the fields of atomic and biological warfare. This American world empire should be established by concession where possible, but by force where concession or persuasion proves unavailing. If it is not set up, Russia will establish a Communist world empire in which the peoples of the Western democracies will be reduced to slavery in Communist totalitarian police states.

By what process of analysis and reasoning does *The Struggle for the World* arrive at these conclusions? The steps in Burnham's logic can be outlined in this fashion:

1. In international affairs, there is no politics but power politics. "When someone condemns 'power politics' it is a sign that he either doesn't know what politics is about, or that he is objecting to someone else's power politics while simultaneously camouflaging his own." The outcome of the Second World War, including the appearance of the atom bomb, has destroyed the possibility of a world balance of power, which could have maintained a kind of stability and peace. Hence, this is a "time of troubles" (Burnham is saturated with the Toynbee vocabulary) in which the two surviving great powers will struggle for the mastery.

2. This struggle constitutes the core of all international relations today. "All of world politics and all of what is most important in the internal politics of each nation are oriented about the struggle for world power between Soviet-based Communism and the United States." The Communist intention is to control the world because Communist dogma insists that there can be no lasting safety for a socialist order in a world containing capitalist power.

"Stalin, in his principal theoretical work, *Problems of Leninism,* has summed up the issues as follows: . . . 'It is inconceivable that the Soviet Republic should continue to exist interminably side by side with imperialist states. Ultimately one or another must conquer.' " Thus, it is a case of we or they. Those who talk about getting along with the men in the Kremlin—the appeasers like Henry Wallace—or retiring into a great American sphere which would take in the Pacific and the Americas—the isolationists like Colonel McCormick and Charles A. Beard—do not comprehend the nature of the Communist imperative.

3. This struggle for world control is complicated by the atom bomb. If the Communist forces get it, they will certainly inflict ghastly losses on the concentrated industrial centers of the United States in the all-out war which will then inevitably follow. And if they fail to gain the world control for which they will then strike because we find effective means of taking atomic retaliation, they will at least succeed in destroying civilization.

4. How, then, are the nations that do not want to be absorbed in the Communist orbit to be protected from Communist conquest by an atomically armed Soviet Union? The United Nations is impotent; the Russian veto takes care of that. (The real meaning of this veto as matters now stand in the U.N. is that "United States policy is subordinated to Soviet policy.") The hope of setting up a viable world government with sufficient power to control the atomic bomb menace is a will-o'-the-wisp. That may come some day, but this is a race with time—and a mighty short stretch of time, at that.

5. What does that leave as the only remaining, practical alternative? The extension of American power over the world sufficient to maintain a monopoly on the atom bomb—a term always to be understood as including other modern forms of mass destruction—and to keep the nations not already inside the Russian camp out of it. "A world empire established at least partly through force and the threat of force"—this must be the American policy. "By a world empire I mean a state, not necessarily world-wide in literal extent but world-dominating in political power, set up at least in part through coercion (quite probably including war, but certainly the threat of war) and in which one group of peoples (its nucleus being one of the existing nations) would hold more than its equal share of power." This American empire would be strong enough to hold the bomb, to force all other nations to stop trying to make the bomb, and to rock the government in the Kremlin back on its heels. Mr. Burnham hopes, and apparently believes, that this would bring a revolution inside Russia which would end the present Communist regime.

Mr. Burnham knows that this frank avowal of intention to form an American world empire will shock a large part of the American public. "There is already an American empire," he argues, "greatly expanded during these past five years." It takes in many of the islands of the Atlantic and most of the islands of the Pacific, "all of the Americas" including Canada, parts of Africa and Europe. "An imperial policy is not, therefore, something new for the United States. It has been and continues to be forced upon the United States by the dynamic effects of power relationships. . . . The United States cannot help building an empire." And, "the administration of the world, or most of the world, as a single state is now technically possible."

6. How is this American empire to be formed and to stop Russia? By a combination defensive and offensive strategy. Defensive steps include readiness to intervene anywhere against Russian pressure (see Greece!); world-wide propaganda aimed ultimately to reach the Russian masses and stir them to revolt; all kinds of economic and political favors for the states which turn a cold shoulder to the Russians; no aid for the states which play along with the Russians, including those admitting Communists to their governments; absolute suppression of the Communist party and outlawing of Communists in the United States; an announced and demonstrated readiness to use force anywhere it may seem necessary to stop Communist expansion. The offensive strategy would include formation under American domination of a non-Communist world federation, with Britain and the British dominions offered "common citizenship and full political union" with the United States, and all sorts of sweeping economic and political concessions to the smaller nations joining this federation. This federation would be, of course, the American empire. If states not now affiliated with Russia acted coy about joining, economic or military means should be taken to force them in. The danger is so urgent that the United States can stand for no nonsense!

"The determining facts," says Burnham in a passage which should be printed in parallel columns with the Truman Doctrine, "are merely these: Western civilization has reached the stage in its development that calls for the creation of its Universal Empire. The technological and institutional character of Western civilization is such that a Universal Empire of Western civilization would necessarily at the same time be a world empire. In the world there are only two power centers adequate to make a serious attempt to meet this challenge. The simultaneous existence of these two centers, and only these two, introduces into world political relationships an intolerable disequilibrium. . . .

"The United States, crude, awkward, semi-barbarian, nevertheless enters this irreconcilable conflict as the representative of Western culture. The other center . . . is alien to the West in origin and fundamental nature. Its victory would, therefore, signify the reduction of all Western society to the status of a subject colony. . . .

"Between the two great antagonists there is this other difference, that may decide. The communist power moves toward the climax self-consciously, deliberately. Its leaders understand what is at stake. . . . But the Western power gropes and lurches. Few of its leaders even want to understand. Like an adolescent plunged into his first great moral problem, it wishes, above all, to avoid the responsibility for choice. Genuine moral problems are, however, inescapable, and the refusal to make a choice is also a moral decision. . . . No wish or thought of ours can charm this issue away.

"This issue will be decided, and in our day. In the

course of the decision, both of the present antagonists may, it is true, be destroyed. But one of them must be."

There you have the tone, the core and a fairly complete outline of the contention of the Burnham book. Its relevance to the new American foreign policy is plain. If President Truman continues to follow the Burnham line, where will it take the United States? And where the world? Consideration of those questions must follow in a later editorial.

Why They Behave Like Southern Baptists

[EDITORIAL CORRESPONDENCE]

St. Louis, May 11

NATIONAL POLITICS played an important role in the ninetieth meeting of the Southern Baptist Convention, which adjourned here today. The convention's president, Dr. Louie D. Newton of Atlanta, invited President Truman to address the meeting, but Mr. Truman finally declined. When however he visited Missouri on the final day of the convention, Southern Baptists took it to mean that he was reproving them for their outspoken criticism of his continuation of the Vatican embassy and for their sharp disagreement with the recent Supreme Court decision on the New Jersey bus case. Nevertheless, they sent birthday greetings to Mr. Truman and received a reply in which he thanked his fellow Baptists for their prayers.

More significant was the reaction to the forthright address made to the convention by Republican candidate Harold E. Stassen. Mr. Stassen went out of his way to declare his disagreement with convention resolutions condemning the Vatican embassy and the Supreme Court decision. "Before proceeding with our discussion," he began, "in order that my view may not be misunderstood by inference, I wish to state simply and directly that I do not agree with the two resolutions which the press reports that you have passed on the questions of diplomatic representation at the Vatican and the Supreme Court decision on school buses. I do adhere to the basic American principle of separation of church and state."

Mr. Stassen's statement was received with considerable coolness, and was the subject of critical comment for the remainder of the session. It was generally agreed that the former governor of Minnesota knew that the statement would be unwelcome. Since he made it anyway, many delegates charged that he reasoned he could not carry the south under any circumstances and so deliberately used this occasion to bid for Roman Catholic votes in the rest of the country. But Baptists who said they would vote against him in 1948 because of his remarks here (and this correspondent heard several say that) were reminded that if they made their decision on this issue alone, they might have little to choose between candidates. Mr. Truman has given no indication that he intends to carry out before the election his promise to terminate the Vatican embassy. In an interview following his address, Mr. Stassen refused to elaborate his statement, but promised to make a complete exposition of his views later.

A much warmer reception was accorded the "sober optimism" of Mr. Stassen's declaration that he believes the difficulties of the international situation can be worked out by means other than war. He urged the churches "never [to] surrender to the insidious whisper of the inevitability of war." Steadfast support of the social, economic and cultural objectives of the United Nations will go far to prevent conflict, he insisted. This convention of over 8,200 "messengers" from 26,000 churches of the Southern Baptist fellowship agreed with him, and went further than he might have approved in their quest for peace. The messengers defeated a resolution supporting the President's plan for universal military training. Overriding all opposition, they addressed a plea to Congress not to cut foreign relief funds below the amounts requested by the administration. Their plea was supported by the fact that they had given $3,373,300 to world relief in 1946. This was a part of their contributions of over $115,000,000 for all purposes, a gain of 17 per cent over last year. Over $27,000,000 of the total went for missions and benevolences. Most of the remainder was spent on the work of local churches.

Never for a moment during the proceedings was it possible to forget that the Southern Baptist Convention is an assemblage, not of representatives, but of messengers and visitors from local churches. For thousands of people from all over the twenty states in which Southern Baptist churches are found, the convention is the great social event of the year. Pastors' wives select their new clothes with an eye to attendance and their husbands get the old car into shape for the journey. This week St. Louis was overrun with people carrying cameras, and street corners were blocked by knots of Baptists holding reunions. One pastor, unexpectedly encountering some old friends, was so overjoyed that he went home with them and forgot to return. When he turned up in St. Louis at the end of the week, he discovered that his forgotten roommate had all the local police looking for him. They had checked hospital admissions and even canvassed the city morgue. The object of their search is the pastor of one of the 15,216 open-country churches of this largely rural denomination. Another 4,173 churches are located in villages of less than 500. Fewer than 7,000 Southern Baptist churches are in places having more than 500 people, and only one church in seven is located in a "city" of more than 2,500 population.

Powerful forces are working to change the character of the region in which these local churches are found, and they were reflected in the actions of this convention. The south is becoming industrialized. People who can no longer make their living on the land are moving to southern cities or to other parts of the nation. One stream of migration is taking thousands of Southern Baptists to Arizona and California, and these states claimed the largest percentage of gain in membership. Some pastors who are dissatisfied are following the people and are cor-

ralling members wherever they can find them into new Southern Baptist churches. The fact that California was once recognized as the territory of the Northern Baptist Convention does not prevent them from raiding Northern Baptist churches whenever they can.

In several other states besides the two named, the overflow of people from the surplus-population area of the southern convention has caused a similar state of affairs. This has brought protests from the northern convention and a request for the appointment of a committee of the two denominations to examine the situation. Early in this meeting the convention bluntly turned down a proposal that the southern churches appoint representatives to confer with the northern convention. Later it reversed its action, having been assured by its own executive committee that such representatives would have no power to draw boundary lines or otherwise to commit church members.

Only 10,110 of the 26,401 churches affiliated with this denomination have full-time ministers. The remaining 7,767 active pastors of the communion serve about 13,000 churches on a part-time basis, and over 3,000 churches are without ministers. Thus it is plain that Southern Baptist churches are suffering from a shortage of trained leadership—a condition over which this convention was much exercised. Though the churches have absorbed almost all of the 1,130 Southern Baptist chaplains who were in the service on V-J Day, there is still a deficit of manpower which the seminaries must make up. The three seminaries at Louisville, Dallas and New Orleans have a total of 2,758 students in training for various kinds of service to the churches, and Baptist colleges are training an equal number most of whom will go directly into the ministry.

The convention appointed a commission headed by Dr. John Buchanan of Birmingham, one of the most respected leaders of the church, to study the whole question of theological education and report to the next convention. The churches of the eastern seaboard, which are generally regarded as more progressive than those of the deep south and particularly those of the southwest, believe another seminary should be located in their region. The exuberant Baptists of the west insist that their efforts to locate two seminaries there should be fostered. But the southern convention, warned by the experience of the north, where independent training institutions are flooding the churches with half-prepared theologues, intends to move slowly in this matter. Of the existing seminaries, only Southern at Louisville and Southwestern at Dallas have endowments that are at all adequate. These two and New Orleans, which recently had the good fortune to acquire an excellent 75-acre tract in that city for expansion, maintain acceptable standards of training. They grant the bachelor of divinity degree for three years of study beyond college. It was claimed here that their graduates are accepted by universities "anywhere in the world."

Seated in this convention, whose thousands of messengers remained remarkably faithful to their task throughout the sessions, the visitor asked himself repeatedly, Is this a church or is it a sort of people's movement? Certainly it moves. It is alive. Its sprawling vitality spreads across a substantial part of the nation, reaching the remotest countryside. Its membership reached 6,000,000 in the past year. Membership gains of 3.6 per cent were reported for 1946—well over the average for Protestantism.

This convention heard the report of a committee on correlation, headed by James S. Dobbins of Louisville. It recommended that a new committee, whose enlarged membership of 15 would include six pastors, be authorized to go into the whole question of the relation of the churches and their organizations. It was reminded that the "calendar of coordinated activities" has already allocated every Sunday in the year, with only three or four exceptions, to one or another of the activities or interests of the church. So the time for proliferation of appeals has run out. The new committee is therefore charged with the creation of some order. Even though it was opposed faintly by one representative of the Sunday school board on the ground that his board was already coordinating everything in sight, and more vigorously by a voice from the floor which insisted that the modest $2,000 asked for the expenses of the committee would send two missionaries to the foreign field (which field?), the motion passed.

Another thing that bothers these Baptists is an awakening social conscience. Leaders like Joseph Martin Dawson, formerly of Texas but now of Washington, where he heads the joint public relations committee of all Baptist denominations, have hammered away on the issues of race and world order for years. But now the rising leaders among the young men of the denomination are carrying these questions to the little people in the country churches. These young men are found in some of the most influential posts in the denominational organizations, and they are making good in ways like this. They are expanding the denominational press, which largely consists of state papers, to the place where the state papers alone have a circulation of 700,000. And they are reaching nearly 4,000,000 pupils through 25,000 Sunday schools.

A striking example of a new state of mind came in the cordiality of this convention toward Dr. George D. Kelsey, a Negro, who gave what was generally acknowledged to be the most effective address of the meeting. At the end of his speech he was roundly applauded, and the convention approved a motion from the floor that his remarks be printed by the Sunday school board and distributed throughout the south. This was a compliment accorded to no other speaker on the program. But the convention was not satisfied to stop there. It adopted a code of interracial behavior which would be a credit to any denomination. And it set up as a continuing organization with a good budget a social service commission which will work year in and year out to put some of these good resolutions into effect.

Dr. Louie D. Newton, pastor of the Druid Hills Baptist Church of Atlanta, was re-elected president of the convention for another year. Attacks on him as an appeaser of Russia by Rev. Frank Norris of Detroit, whose henchmen staged a disorderly demonstration in one of the preliminary meetings of the convention, solidified Dr. Newton's support and he won by an overwhelming vote. The 1948 convention meets in Memphis.

HAROLD E. FEY.

Urgent Needs of Europe's Churches

By J. Hutchison Cockburn

WHEN a leading French Protestant pastor was asked a few days ago to state the most urgent need of Protestantism in his country, he answered, "Help for the preaching of the gospel to the unevangelized masses." He pointed to the quite remarkable, and in its extent quite new, opportunity for evangelistic work among those outside all the churches which has recently opened up for French Protestantism.

This revealing answer—and it is true of more countries than France—not only shows the supreme need of the churches; it also shows that in some areas of Europe the work of reconstruction is passing into a new phase. Up to now two aspects of reconstruction have engaged the minds and hearts of all concerned—the need of physical help and the need of repairing the damages of war. The new element is the need of long-term planning for revival of the spiritual life of Europe through reviving the churches in the depths of their being.

In France, and in some other countries, the day for a strategy of expansion has already come; that is the significance of the French pastor's reply. When I asked the same leader if the financial support of French pastors is not also primary, owing to the great increase in the cost of living in the last nine months, he admitted that it would be necessary. I know that much remains of short-dated consequence—patching-up, if you like—in France and elsewhere. But already short-term needs are dropping into second place. The eyes of the churches are seeing farther horizons and penetrating deeper into their responsibility to Europe's long-range spiritual crisis.

I

I shall consider the needs of Europe's churches under two main headings, physical relief and spiritual aid, and shall divide the latter into two sections, immediate and long-term. In thus presenting the situation, I do not wish to imply that physical relief is not spiritual when given by churches and church people in the name of Christ. "Inasmuch as ye did it—fed the hungry, clothed the naked—unto the least of these, my brethren, ye did it unto me." The distinction is purely for convenience. By physical relief I mean food, clothing, medical supplies, given by churches to churches for general help of needy people. By spiritual relief I mean help given by churches (often by means of material things, like money, paper, bicycles) for reviving the church's life and faith.

To begin with, then, what are the needs for physical relief? The Department of Reconstruction and Interchurch Aid (a development of the World Council of Churches) began its work over two years ago with the idea that it would be concerned entirely with spiritual relief, and that physical relief would be given by UNRRA, the Red Cross, the occupying armies and similar state agencies. We found, however, large numbers of desperately needy people, hungry, wandering, sick and dying, outside of those vast sources of supply. We gladly undertook to help them, and continue this blessed aid. The amounts given in cash and goods look large, but not when compared with the mountainous needs or with the distributions of organizations like UNRRA. Yet the gifts have been most significant. It has meant much to persons in dire distress that they were cared for by Christian people whom they would never know and to whom they were thus bound in a real Christian fellowship. Many grateful letters testify to this sweetening of life by Christian gifts.

The continued need for physical relief must be stressed. There is dearth of clothing in all the countries of Europe which bore the brunt of war. Factories have been destroyed and much machinery; raw materials are lacking and shortage of foreign exchange makes purchase of them difficult. Clothing will be needed for next winter in large supply; after that the need will taper off. Medicines too and drugs and medical supplies are short in all countries. There has been an appalling increase of tuberculosis, especially among children, in several countries, while in others a startling percentage of women have been infected with disease. The elementary drugs and household medicines, bandages and similar requirements are very scarce and will continue so for more than a year.

The need for food varies from country to country. Broadly speaking, hunger has passed from the west of Europe and from Czechoslovakia. I do not say these countries have ample food, but the urgency of need has moved eastward, and although a good harvest in 1947 would largely relieve Italy and Greece, it will only be the harvest of 1948 that removes the central and eastern European countries from hunger. That is an estimate; who can foresee exactly the needs of any country in 1948? An American friend wonders if Great Britain will not need food by the spring of 1948 and be unable to buy it. Certain it is that central and eastern Europe is very hungry today and will be hungry for many months yet. The 1947 harvest will help all, but this will be exhausted in most of these countries by the spring of 1948.

II

Now what are the immediate needs in the field of what I have called spiritual relief? I would list them in some such order as this:

1. Grants for pastors' salaries, to continue for some years on a decreasing scale, in France, Belgium, Finland, Czechoslovakia, Poland, Austria, Hungary, Italy, Greece. The needs of Rumania, Bulgaria and Yugoslavia are not yet fully known, though we have been able to make preliminary grants to the first two. In all these countries the value of the coinage has fallen—in some, drastically. The rise in the cost of living has reduced the ability of church people to support their pastors. Our department has been enabled by Church World Service (U.S.A.), by Christian Reconstruction in Europe (Great Britain), and

by parallel organizations in Canada, Sweden and Switzerland to help generously in this realm, for a worried, hungry pastor cannot properly serve the church.

In addition, we are seeking to give varying grants to a thousand pastors whose homes were destroyed or looted in war; a million dollars are required for this. We have given about a thousand bicycles to enable pastors to visit their scattered flocks and to do their work. We have instituted a fund for the cure of pastors afflicted with tuberculosis.

2. Re-equipment of church institutions (orphanages, hospitals, old age homes, and the like). Hundreds of these, especially in Germany, have been damaged and cannot function until they receive a modest supply of beds and household goods, which have to be bought outside and sent in. A million dollars would be a beginning in this immense task, but we are far from that sum yet. We could profitably spend five million dollars in this realm. We recently bought 1,250 beds with bedding, chiefly for students in theological seminaries; many thousands more are required.

3. Paper is nearly as short as food in many lands, and of almost equal priority if the churches are to function. So short is it, and the supply in Sweden so booked up, that we hunt for it as men hunt for diamonds. The canceling of some order is a godsend. We buy paper by the thousand tons when we can. We buy pulp and send it to Germany for manufacture. Then the paper is distributed to the reconstruction committees of the various countries who deal it out to the churches according to their size. With these gifts, the churches print their magazines, liturgies, hymnbooks, Sunday school lessons, leaflets, pamphlets, and the wheels of the churches go round again. We never have enough money for paper; no sooner do we get money for this purpose than it is spent, and sometimes we have bought supplies on faith. The need will continue for another year at least, probably for two.

4. Bibles are generously supplied by the American Bible Society, the British and Foreign Bible Society, and others with whom we work in closest fellowship. One such society has mortgaged a large part of its expected 1947 income, so great is the demand for Scriptures. Support of the Bible societies is a vital contribution to the upbuilding of church life in Europe. The Polish churches recently asked for a million portions of Scripture, to be placed in every Polish home in a Bible Week to be held in the summer of 1947.

III

The need for strategic or long-term planning for spiritual relief will be clear to those who know anything of the conditions in Europe today. I do not mean the things needing to be done to deal with the obvious damages to buildings, agriculture, communications, industry, economics and finance. I have in mind the spiritual confusions, the shattered illusions, the broken hopes, the despairs, the uprootings of thought, and the destruction of traditional patterns of life, which afflict multitudes in Europe today. A new and terrible day of the Lord has come to Europe with clouds and lightnings and thick darkness. Fierce forces of anti-Christ are abroad, and that at a time when the churches have received a shattering blow, are often weak and small and very divided. The churches face a spiritual earthquake which will long endure. The main cultural tradition of Europe can no longer be called Christian.

Hence even a full restoration of the churches to their *status quo ante* will not suffice to meet this new day and to save civilization in Europe and ultimately in Britain and America. The horizons of the churches must be enlarged, their spiritual energy and vision increased, their approach to the problems deepened, if they are to grow and make a telling impact on the life of their nations. Many lines of approach suggest themselves, but I emphasize four of the most important.

1. *Preaching the gospel.* This is a supreme task of the churches, which each must carry on in its own way and according to its own doctrine. In order to learn what was being done and what the problems were, our department recently called together from America, Britain and ten European countries leaders of experience in this task. The needs and the opportunities were discovered to be the same; never before have the churches found so many ready to listen to the gospel. A few days ago the provisional committee of the World Council recommended that the General Assembly which will meet in 1948 set up a department of evangelism to guide and inspire the churches in their approach to the unchurched masses. Meantime the department of reconstruction, in consultation with the study department, will take what steps seem wise to assist the churches in their plans.

2. *Youth work.* No section of the community has been so shaken as the youth, in which I would include those up to thirty years. Without large help from outside, the churches cannot do this work adequately. Recently I asked the German church leader in youth work the amount of assistance he would require for his camps in 1947. He produced plans and figures for 2,000 young people, for 5,000, for 10,000, and said that the limit was not on his side but on ours; he could handle in such Christian camps as many as we had money to support. Those who came to the camps would pay fees in marks, which would be at our disposal for other schemes. A like story comes from other countries. This is a long-term effort at recovery, and will need large planning and much money.

3. *Training for the ministry.* The equipment of seminaries with additional professors, with libraries, even with beds and food, has already engaged our attention, but much more is required. The need for training laymen for various tasks in the churches must be met. The provision of scholarships abroad—we sent 175 theological students and pastors to various countries in 1946—must be enlarged, so that carefully chosen men will return revitalized to pass on the inspiration and learning they have received.

4. *The sites of church buildings* must be examined, especially where there has been a significant movement of population. New sites must be chosen for new churches. Sometimes the site of a church may have to be changed, or subsidiary buildings constructed for various purposes. An example is Lyons, France, where it is planned to build six churches in the suburbs to be dependent on the main church in the center of that large city. The first of these

is building now. Such looking ahead is a necessity all over Europe, and ought to be—nay, must be—encouraged if the churches are to grow and not to shrink.

Such strategic plans as these are the hope of the churches in the next generation. The opportunities stare us in the face. Is our courage sufficient? Our vision? Our sense of urgency? Our generosity? Our Christian concern? In the last resort, the churches cannot revive themselves; we cannot revive them; only God's Holy Spirit can. But we can be his instruments, his means to his eternal purposes.

The Threat in the School Aid Bills

By Edward R. Lewis

IN HIS dissenting opinion in the case of Everson v. Board of Education of the Township of Ewing, *et al.*, decided by the United States Supreme Court on February 10, 1947, in which the court held that it was constitutional for the township of Ewing, New Jersey, to reimburse parents of Catholic school pupils for transportation expense to and from parochial schools, Justice Rutledge said:

> Neither so high nor so impregnable today as yesterday is the wall raised between church and state by Virginia's great statute of religious freedom and the first amendment, now made applicable to all the states by the fourteenth. New Jersey's statute sustained is the first, if indeed it is not the second breach to be made by this court's action. That a third, and a fourth, and still others will be attempted, we may be sure. For just as Cochran v. Board of Education, 281 U.S. 370, has opened the way by oblique ruling for this decision, so will the two make wider the breach for a third. Thus with time the most solid freedom steadily gives way before continuing corrosive decision.*

Justice Rutledge's prediction that a third breach would be attempted is already being fulfilled. There are now pending in Congress several bills which propose to smash great holes in the wall between church and state.

I

The Aiken bill, S. B. 199, introduced by Senator George D. Aiken of Vermont, provides for reimbursing parochial schools for not to exceed 60 per cent of the expense of transporting pupils for school health examinations and related school health services, and for purchase of nonreligious instructional supplies and equipment, including books.

The Taft bill, S. B. 472, introduced by Senator Robert A. Taft of Ohio for himself and for Senators Thomas of Utah, Ellender of Louisiana, Hill of Alabama, Smith of New Jersey, Cooper of Kentucky, Chavez of New Mexico and Tobey of New Hampshire, provides that in any state in which state or local revenues are disbursed to "nonpublic educational institutions for expenditure for any of the purposes for which funds paid to such state under this act may be expended, funds paid to such state may be disbursed and expended by such institutions for such purposes" under the formula provided in the bill.

Under the Taft bill, the federal funds paid to a state for public schools are made available to the state schools "for all types of current expenditures" except interest, debt service and capital outlay. Therefore, if a state makes payments to parochial schools from state and local revenues, the state would be allowed to disburse federal funds to parochial schools for all similar types of current expenditures except interest, debt service and capital outlay.

The amount to be paid to a parochial school is limited to the same percentage of the amount paid to the parochial school from state or local revenues that the amount paid to the state by the federal government bears to the total expenditures of the state from state and local revenues for current expenses of its elementary and secondary schools.

This sounds very complicated. Let us give a concrete illustration. Suppose $20,000 is paid to a parochial school from state or local tax revenue. Then suppose that the federal government pays $1,000,000 to the state under the federal aid to education act. Assume next that the state itself spends $5,000,000 on its elementary and secondary schools. Then federal aid would be one-fifth of the total spent on the state schools from state and local revenue. Consequently, $4,000 or one-fifth of the amount paid by the state to the parochial school would be paid in addition from federal funds for that parochial school. The parochial school would get $20,000 from state and local tax revenue, and $4,000 from federal funds.

In the House of Representatives, H. R. 156 has been introduced by Congressman Welch of California. It provides that federal funds may be disbursed to "nonprofit educational agencies within the state"—meaning, of course, parochial schools—for all types of current expenditures except interest, debt service and capital outlay, if the law of the state permits such disbursement of federal funds.

H. B. 1762, introduced by Congressman Whitten of Mississippi, provides that the legislatures of the states shall have full power to determine which educational institutions shall receive federal aid.

II

It will be seen that these bills go far beyond what the United States Supreme Court approved by only a 5-to-4 decision in the Everson case. That case merely approved reimbursement to Catholic parents of the transportation cost of sending their children to Catholic schools. Yet that decision aroused the solemn and deeply disturbed protest of Justices Jackson and Rutledge. But now Senator Taft's bill would allow federal funds to be paid to

*The Cochran case permitted the furnishing of textbooks free to parochial school pupils.

parochial schools for any purpose for which state funds are disbursed to parochial schools, and Senator Aiken's bill would allow federal payments to parochial schools for transportation, school health examinations and health service, whether or not the state pays state revenue to parochial schools for such purposes.

No one can fail to realize how wide a breach the Taft bill or the Aiken bill, the Welch bill or the Whitten bill would make in the wall between church and state. Any one of these bills would practically wreck the wall.

It should be emphasized that the United States Supreme Court has so far permitted only the expenditure of state and local revenues for transportation expense of parochial school pupils, and the furnishing of free textbooks to parochial school pupils. The pending bills propose to allow payment of federal revenue to parochial schools, either for any purpose except interest, debt service and capital outlay, if state revenues may be so used, or not only for transportation expense but for non-religious textbooks and supplies and health service, irrespective of what is done from state revenues.

III

It is argued in behalf of the Aiken bill that furnishing money for non-religious books and textbooks, for health service and transportation costs is not using federal funds in support of parochial schools. But this is fallacious. Ten thousand dollars paid to a parochial school for non-religious purposes is still $10,000. To the extent that a parochial school has its non-religious purposes provided for by federal money and state money its burden is lightened and its support made easier—in this case to the extent of that $10,000. The parochial school is thus helped by tax money to carry on its religious teaching.

In short, if these provisions of the proposed federal aid bills should become law the parochial school would be aided by money contributed by non-Catholics in propagating religious doctrines to which non-Catholics do not subscribe and, what is far more important, in propagating political doctrines which millions of non-Catholics deeply reject. For example, the Roman Catholic Church strongly dissents from the principle of separation of church and state. Justice Rutledge eloquently said in the Everson case that any contribution to an essential item in the expenses of a parochial school must be considered as "aiding, contributing to, promoting or sustaining the propagation of beliefs" which it is the purpose of the parochial school to foster.

Therefore, the issue which the Taft bill, the Aiken bill and these other bills in their present form place before Congress and the American public is not a religious issue. It is a serious political and constitutional issue—the maintenance of our cherished American principle of separation of church and state. Is the present dangerous onslaught to be allowed to succeed? Shall our constitutional principle be further undermined? Americans who deeply believe in the separation of church and state as one of the foundation principles of our constitutional system and as an essential for the preservation of our constitutional liberties, should do their utmost to see that any federal aid to parochial schools, as provided in these pending bills, is defeated.

Holland Is Coming Back

By Cecil Northcott

IN Amsterdam's Rijks Museum, Rembrandt's great painting, "The Night Watch," stands waiting to be shown again to the world. Through the director's favor I was admitted to see the picture, which is just emerging from the cleaner's hands. I remembered it fourteen years ago—gloomy and covered with the dust of two hundred years which had coagulated in the varnish, darkening the wonder and splendor of the picture. Lo, a miracle has happened. Using a mountain of cotton wool and a secret cleaning mixture, the cleaner, inch by immortal inch, has removed the dirty varnish, and Rembrandt blazes out in all the electric swirl and magnificence of his masterpiece.

There is nothing miraculous about the theme of "The Night Watch." Just a group of Amsterdam burghers of 1643 marching out from their old guildhall into the sunshine, mixed up with running children and deformed camp followers, with the (supposed) eye of Rembrandt himself half cocked in the misty background. Here is life, brave, enterprising, pouring through the gnarled faces of Rembrandt's men, and the cleaning of the picture is the most notable, as it is the most symbolical, of the Dutch nation's plans in the postwar world. Not everything you see in Holland is so sparkling and confident, but Rembrandt is acting as the herald of the Dutch renascence.

This small country is poised precariously on the flanks of Europe's waste, and not until that waste begins to blossom can there be any hope of a prosperous Holland. The Dutch know it, and in the midst of their hatred of Germany—understandable as it is—they know that unless the barges begin again to go down the Rhine into central Europe to the tune of thirty million tons of goods, as in 1938, they are doomed to be poor, rationed, shabby and impotent in the world's markets. At the moment the trickle is only eight million tons a year—hardly a profitable installment to a nation which carried, brokered and banked for three-quarters of Europe.

This fact plus the passing of the old order in Indonesia makes the Dutch view life grimly. But they also view it courageously. There is a hard-crust section represented by Mr. Gerbrandy, the wartime prime minister of the exiled government in London, to whom nothing but a re-

turn to the Dutch type of imperialism in the Indies will do. Some of the more conservative sections of the church share the same view. But among the missionary leaders there is an enlightened belief that positive and righteous history is being made in Indonesia, and while I was in Holland I met a number of missionaries anxious to go back and serve the growing Indonesian church.

To be sure, there is understandable apprehension about religious liberty in a republic which may easily be dominated by an Islamic caucus. But as this group of missionary leaders argue, the tide of nationalism is flowing in Java and Sumatra, and they are eager that the Christian church, as well as their country, should play a formative part and not be condemned to conduct a rearguard action.

Rebuilding in Progress

In Rotterdam they are steadily rebuilding the great port. In the peaty depths of the city's foundations vast concrete rafts are being laid to carry new stores, warehouses and offices. The Dutch are putting public and commercial buildings before private houses in order to be ready for the opening of European trade. On the scourged island of Walcheren many are cheerfully living in old German pillboxes tidied up and painted with Dutch neatness, complete with window shutters and hen runs on the roof next to abandoned anti-aircraft guns.

In the medieval town of Middelburg the old abbey, the town hall and the Great Church are being restored—an astonishing fact to a visiting Englishman who sees buildings of that sort far down on the priority list in his own country. The salt-saturated soil is slowly being prodded into life, but it will be fifty years before Walcheren's roads are again tree lined. There the trees lie in vast barnacled heaps, killed by the salt tides which poured in through the gaps made by the R.A.F. If anyone in America wishes to give a tree to Walcheren let him write to the burgomaster at Middelburg.

In this renewal the Dutch church is playing a not unworthy part. I refer in particular to the Dutch Reformed Church, the oldest and largest of the Dutch churches, and the one from which all the others have split on points of theology and exegesis. Where you find two Dutchmen, the proverb goes, you find a church, and where there are three Dutchmen, two churches. How sadly true that is historically! The latest split in 1926 (now healed) came over an argument about the exegesis of Genesis 3. But two hopeful movements have sprung up, both of them speeded by the war and both revolving around the personality of Hendrik Kraemer, who soon takes up his new post as director of the Ecumenical Institute near Geneva.

Renewal in the Church

Under Dr. Kraemer's leadership and that of the group he has inspired with his doctrine of "congregation building," the Dutch church is moving out into the common life of the people. For a century it has been engaged in the aridities of endless theological discussion, living in on itself and gradually being dismissed by the people as little more than a historical monument. (The fact that you have to pay 25 cents even to look inside a Dutch church building on any day of the week is symbolic of its closed and uncommunicative attitude.) An examination of the records of the Dutch church synod for the last hundred years shows no evidence of the church's awareness of the moral, social and scientific revolutions occurring in that time.

Dr. Kraemer's call to the church has been to become a witnessing, irrigating body in the life of the Dutch people. The new instrument of this purpose is the *Kerk en Wereld* ("Church and World") institute at Driebergen close to Utrecht. The first seventy young men and women will soon be ready to go out from this institute into the factory, school and adult education life of Holland. Driebergen is not claiming a miracle immediately. It is beginning quietly, building first a community life of its own on the splendid estate it possesses.

Much of what the institute proposes to do is not new to American and British churchmen, but that it should happen in Holland is a sign of a new ferment of the spirit. As Dr. Boerwinkel, one of the leaders of the new movement, says: "We have a church now which not only has eyes to see the distress of the world, but also a mouth to make herself heard, and a brain in the organism of her several councils for research, and in the new institutions for home and foreign missions the church has found feet to go out into the world."

Reform in Missions

The other reformation in Dutch church life is connected with foreign missions. The main societies, led by the Netherlands and Utrecht societies, have now united as the United Missions of the Netherlands with headquarters at Oegstgeest near Leiden. This union has a far deeper purpose than simply uniting separated organizations. It is part of the "congregation building" theory of Dr. Kraemer, in which missions must be an act of the church instead of the concern of a few enthusiastic people.

Missionary training, too, is being reformed. No longer will missionary students be segregated in a special seminary for the whole of their training, but they will be expected to take the normal courses of ministerial training, thus identifying missions with the life of the church in a way almost completely novel in Holland.

Talking with Dr. Kraemer in his quiet study on the Wittesingel at Leiden, within a few yards of the spot where John Robinson bade Godspeed to the Pilgrim fathers on their historic migration to the new world, I caught something of the purpose and drive which have made him a prophet of the hour for his country and, it may be, for Europe. Held as a hostage by the nazis, he saw once again what it means to belong to the redemptive community of Christ sharing the agony and sin of the world, identifying itself with life now rather than living in isolation as a separated holy group. That day I had seen Rembrandt's other masterpiece, "The School of Anatomy," at The Hague, with the corpse lying full in the center of the picture. But Rembrandt's art leaves in your mind not the dead body but the living, radiant faces of the attentive doctors. It is life, not death, which is triumphant, and the patient Dutch are holding up their hands to greet it.

BOOKS

Christianity and Paganism

CALL FOR FORTY THOUSAND. *By John J. Considine. Longmans, Green & Company, $3.00.*

SANTA EULALIA, THE RELIGION OF A CUCHUMATAN INDIAN TOWN. *By Oliver La Farge. University of Chicago Press, $4.00.*

PAPAGO INDIAN RELIGION. *By Ruth M. Underhill. Columbia University Press, $4.50.*

THE CITY OF WOMEN. *By Ruth Landes. The Macmillan Company, $3.00.*

ONE FEATURE is common to these four excellent and scholarly books—they all deal with the phenomena and the sociology of religion in situations where Christianity is mingled with another religion of the type that can be crudely called "primitive." Father Considine's book deals with the whole of Latin America and this feature represents only one aspect of his factual survey and judicious evaluation of the religious situation in the countries south of the Rio Grande as he saw them on an extensive tour as "Extraordinary Visitor" for the inspection of the Maryknoll missions. The other three authors are professional ethnologists, though Mr. La Farge is most widely known as a novelist. La Farge studied an Indian town in Guatemala, so remote and isolated that, at the time of his investigation, its district had no road of any kind and had to be entered over a trail. Miss Underhill's study of the religion of the Papago Indians, on reservations in southern Arizona, is a sequel to her earlier monograph on the social organization of the same group. Miss Landes' theme is the religious ceremonials and ideas of the Brazilian Negroes, especially of Bahia and its vicinity, who have perpetuated this phase of their original African culture and blended it with their acquired Catholicism.

Father Considine's book is one that ought to be read by everyone who is interested in the missionary problem of Latin America, whether the need is viewed from the Protestant or from the Roman Catholic standpoint. His main thesis is that there *is* a missionary problem. He gives no aid and comfort to those Catholics who argue that Protestant missions are an impertinence and a superfluity because Latin America is religiously self-sufficient. Naturally he does not want the Protestants to come in, but he urges the need of reinforcements from outside—forty thousand missionary priests, not necessarily all from the United States but most of them certainly from outside of Latin America, since the Latin American countries, though officially "Catholic" for four hundred years, have not yet been able to enlist and train enough candidates for the priesthood to afford even a decent minimum of ministry to their nominally Catholic people. This view is supported by general statistics, by more detailed consideration of the countries one by one, and by the description of many specific situations. There is a transparent honesty and earnestness in this record which commends it to any unprejudiced reader. The amount of religious destitution which the visitor discovers should stir Catholics to respond to his appeal. Just as logically it should stir Protestants to make their response to a need which, in their view, can never be fully met by the multiplication of priests even if Father Considine gets the forty thousand he calls for.

This Maryknoll visitor is remarkable also for his sane view of the Protestant effort in Latin America. He estimates the number of Protestants at from three to four millions. "The number each year who seek to transfer their allegiance from Catholicity to one of the sects is considerable." In Argentina, for example, in the fifteen years before 1942 the number of Protestant churches increased from 128 to 700, training seminaries from 2 to 11, secondary schools from 16 to 54, periodicals from 10 to 31 with a circulation of 77,000. These are his figures. His advice to South American Catholics is: Don't question the sincerity of Protestant converts or think they are moved by hope of material aid; don't presume that Protestant missionaries expect to make progress by attacks and quarreling rather than by establishing a strong religious life; don't trust greatly to civil laws and other non-spiritual aids for the protection of Catholics; but "*do* meet the peril to our Catholic life with greater Catholic life." That's good sense and good honest Catholicism. Father Considine does not go into much detail in regard to the mingling of pagan elements with the Catholic life of the vast population of Indians in Latin America, but his recognition of it is constant. This and the alienation of the intellectuals and social liberals are the two facts which constitute the threats which must be met by the "forty thousand."

La Farge, who is himself a Roman Catholic, gives a more obviously unbiased account of religion in Santa Eulalia than a non-Catholic could and a more exact description and analysis of the phenomena than could be given by anyone but an experienced ethnologist. His observations were made several years ago, but there is no reason to believe that the conditions have greatly changed. He says: "In general, it may be said that the forms of Christianity have been remarkably well retained but that its content, save for the conception of Our Lady, has been lost and replaced by a purely Indian philosophy." For example, the cross is an ever present symbol, but it has nothing to do with Jesus or the crucifixion. The task of reviving true Christianity among these people would be complicated by the fact that they are "non-Christians who believe themselves to be the only maintainers of pure Christianity. It would unquestionably be easier to convert them to a new religion or at least to a new and entirely different denomination." However, the Seventh Day Adventists, who have a mission, do not seem to have made much headway. The whole picture of this Indian village, with its pagan ideas and practices in Catholic garb, is of fascinating interest.

Miss Underhill's treatment of the blending of Christianity with the native thought and ritual of the Papagos is merely incidental to a very detailed study of native ideas and ceremonials. The blending is itself largely incidental. Father Kino made some converts in the Papago country, about 1700. The groups covered by this study were outside of the area of his direct influence, but some of their Catholic ideas were perhaps derived from it, such as the practice of giving a Spanish name. Papagos will make a long journey to a church in Mexico to be baptized and get a name. "The crucifix early achieved status as a fetish, and the writer has known shamans to prescribe it." The picture of Francis Xavier is highly prized. The pagan god I'itoi is sometimes called "the Papago Christ." But the devil is the supernatural figure in the new religion which has been given the largest place in the old. The reservation is dotted with little churches, managed by the Indians themselves without benefit of clergy. In the chanting of the few prayers that are used, the officiant is always a woman, who inherits her lore and status and passes it down

to a daughter or niece. Other and less edifying practices often accompany these services.

Miss Landes, who had previously made ethnological researches among the Ojibway Indians, spent enough time among the black population of Bahia to get a good working knowledge of the form of Portuguese spoken among them, to make friends and enter into confidential relations with many leaders as well as adherents of their African cults, and to gain an accurate knowledge of the theology and ritual of these cults and the social practices associated with them. What she reports is enough to be an absolute refutation of Father Considine's statement (which he makes on the authority of a Brazilian scholar, not as his own finding) that the ceremonies and dances of *candomblé* "no longer have real religious significance." The contrary seems to be true. With the devotees, nothing but *candomblé* has much religious significance, though they all claim to be Catholics. The whole thing is too complex to be summarized, but too interesting to be missed. Miss Landes is very specific in her recitals and descriptions, in depicting the characters in her narrative and in reporting her conversations with them as well as her observation of the dances and everything else that went on in the "temples." The title of her book is suggested by the fact that the cults are completely dominated by women. The close relation maintained between the Negroes in Brazil and those in Africa, both before and after emancipation (1888), accounts for the invasion and persistence of the jungle cults. This book and the one by Oliver La Farge are among the best studies of the mingling of Christianity and paganism. Miss Landes' has perhaps the greatest popular interest.

W. E. Garrison.

Books in Brief

Tides from the West, A Chinese Autobiography. *By Chiang Monlin. Yale University Press, $3.50.*

No one writes better or more charming English than an educated Chinese. Dr. Chiang Monlin and his book match the two terms of that description. He has a Ph.D. from Columbia, has been minister of education for the Chinese national government and chancellor of the National University at Peiping. When war put an end to cultural activities in the occupied regions, he joined in the migration of the intellectuals who transferred the colleges and universities to west China. He is now secretary general of Chiang Kai-shek's *yuan*. Born and educated through his early years in a China only slightly touched by Western influences, he entered the civil service through the old gate of competitive examination in the classics, and was in the last class that did so. His life therefore spans virtually the whole series of transformations in China's political, social and cultural life from imperial days to the present time. As would be expected from one with his connections, he gives a favorable picture of the generalissimo and the national government but not what could be called a whitewashing report. The objectivity of some parts of it is surprising. This autobiography is much more a book about the Chinese people than about its author. In that class it is one of those best worth reading.

Uncollected Works of Abraham Lincoln, His Letters, Addresses and other Papers. *Assembled and annotated by Rufus Rockwell Wilson. Vol. I, 1824 to 1840. Primavera Press, 610 West Church St., Elmira, N.Y., $5.00.*

Much Lincoln material has come to light since the publication of the final edition of the 12-volume Nicolay and Hay *Complete Works* in 1905. Some of this is in the Herndon collection which was acquired by the Library of Congress in 1941. Other items have been discovered by the researches of many Lincoln scholars. Still others will be found in the Robert T. Lincoln collection which was bequeathed to the Library of Congress and will be available for use in July 1947, in time for inclusion in later volumes of the present series. Dr. Wilson, who has written books about Lincoln and about the American frontier, plans four large volumes which will constitute a supplement to Nicolay and Hay. The materials in the present volume include bills introduced by Lincoln in the Illinois legislature, speeches and notes from speeches in political campaigns and in the legislature, letters to the press, memoranda concerning financial transactions, various documents signed by Lincoln, miscellaneous correspondence, and data relating to cases in his law practice. Perhaps more light is thrown on Lincoln's work as a lawyer than on any other phase of his activity. Students and collectors of Lincolniana will be grateful for the diligence and scholarship exhibited in this collection, and will hope that the 82-year-old editor of the series will have persistence and strength to carry his undertaking to completion.

The Luminous Trail. *By Rufus M. Jones. The Macmillan Company, $2.00.*

The "trail" is that of the saints and mystics who have achieved a direct awareness of God and a sense of his presence. No one is better qualified than Dr. Rufus Jones to serve as a guide on that path, for he has followed it himself these many years. At eighty-four he thinks with the clarity that has always characterized his thought, and writes with a crisp felicity of style unsurpassed in any of his previous writing. The treatment is for the most part biographical, with penetrating accounts of the life and thought of major and minor saints throughout the ages, including some who were never canonized. The term is not limited to those whose heroic virtues have been certified by ecclesiastical process, though there is no discrimination against those who have received the formal certificate of their sanctity. "Saints are of many types. St. Paul called all the members of his churches 'saints.' They were not perfect. Saint, for him, was a hopeful, gentle word. It expressed a faith, a hope, an aim, an attitude of direction, rather than an attainment." Yet the ones here studied are selected from among those who have gone far on the path of attainment and vision. Where the treatment is not biographical, it is a modest report of experience, never a speculative discourse. The last chapter, concerning his only son, who died 44 years ago at the age of eleven, is one of the most beautiful and moving passages in modern literature. It not only is a proper part of this book but illuminates and enriches all the earlier chapters.

Books Received

(Some of these will be reviewed)

Poems by Joan Murray, 1917-1942. Edited by Grant Code. Yale University Press, $2.50. The years are not those of the author's writing, but of her life. She died at 24. Born in London during one of the small attacks that passed for air raids in the First World War, she viewed life seriously and translated many of her thoughts into serious verse built of unhackneyed phrases. A characteristic title of one poem is "Not that I ever Laughed too Much."

The Letters of Paul. By Albert E. Barnett. Abingdon-Cokesbury, 60 cents. A new volume in the excellent "Guide for Bible Readers" series under the general editorship of Prof. H. F. Rall.

Abundant Life in Changing Africa. Foreign Missions Conference of N.A., 156 Fifth Ave., New York, $1.25. Report of a conference held in July 1946 at Léopoldville, Congo Belge, with the participa-

tion of 200 delegates (35 natives) representing twelve nations and ten areas of Africa.

Full Employment and Free Enterprise. By John H. G. Pierson. Public Affairs Press, Washington, D.C., $3.00.

New Day for Evangelism. By Aaron N. Meckel. E. P. Dutton & Co., $2.00. Sermons and addresses by the minister of the First Congregational Church, Braintree, Mass.

The Life of Edward FitzGerald, Translator of the Rubaiyat of Omar Khayyam. By Alfred McKinley Terhune. Yale University Press, $5.00. One famous poem which was a translation and a host of famous friends give FitzGerald his title to a biography. His intimate friends included Thackeray, Tennyson and Carlyle, and the book has much to say about them and the whole stream of English literary and intellectual life in the mid-nineteenth century. FitzGerald, son of a wealthy and fashionable family, himself scorned both wealth and fashion and was not greatly distressed when his father went bankrupt on a venture in coal mining. He began to study Persian, quite incidentally, when he was 43. A manuscript of the *Rubaiyat* was brought to his attention a little later and he made a translation which, rejected for magazine publication, doubtless because of its pagan quality, he published at his own expense in 1859 in a pamphlet priced at one shilling. Nobody bought it, and two years later the "remainder" was dumped in a bookseller's bargain box at one penny. Some unknown person bought some copies . . . and 75 years later a copy of the original edition was offered for sale at $9,000. Between those figures lies an interesting literary romance. It was the only romance FitzGerald ever had. His marriage was quite devoid of that element. The author gives much information about the development of the translation and its relation to the original.

Sociology, A Synopsis of Principles. By John F. Cuber. D. Appleton-Century Co., $4.00. A college textbook, much more concrete in its materials and specific in its interpretations than the subtitle would suggest. "Textbook" should not frighten away the intelligent reader. A systematic general textbook in sociology is everybody's needed guide for the study of specific social problems in relation to the total situation.

The Law of Psychic Analogies. By Norman Napoleon Hicks. House of Edinboro, 21 Edinboro St., Boston, $5.00. The reader is entitled to know that this book claims to give "a working knowledge of personal parapsychology for the inauguration of the dispensation of spiritual knowledge and understanding, derived from the correlation of the facts of personal parapsychology and Bible history in their relation to the Covenant of Renatus and the last will and testament of Jesus Christ, as revealed by God to St. John the Divine on the Isle of Patmos."

Democracy's Negroes. By Arthur Furr. House of Edinboro, Boston, $3.50. A book of facts—very impressive in the aggregate—concerning the activities of Negroes in World War II. A splendid record of patriotic service.

The Church Across the Street. By Reginald D. Manwell and Sophia Lyon Fahs. Beacon Press, $2.50.

Ethics. By Radoslav A. Tsanoff. Harper, $3.50.

The Flying North. By Jean Potter. Macmillan, $3.75. The exciting story of aviation in Alaska, in peace and war. Hero tales of a warm and human sort from the cold country.

A Devotional Interpretation of Familiar Hymns. By Earl E. Brock. Revell, $1.25.

The Future of Freedom in the Orient. By Ralph Coniston. W. W. Norton & Co., $3.00.

No Peace for Asia. By Harold R. Isaacs. Macmillan, $3.50.

Faith and Freedom. By Russell J. Clinchy. Macmillan, $1.75.

The Principles of Moral Judgment. By W. D. Lamont. Oxford University Press, New York, $4.00.

CORRESPONDENCE

Don't Annoy the Neighbors

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on Henry Wallace seems to me to be very misleading. World citizenship is one thing but common sense and loyalty are entirely different things. To defend Mr. Wallace's actions by insisting that we are all world citizens and have freedom of speech is to say that for the same reasons each one of us has the duty and the moral right to go to our next door neighbor and tell him everything that is wrong with our wives and children. The neighbor will lose respect for us and for our families.

First Methodist Church, Milwaukee, Wis. NORMAN S. REAM.

Received into the Church Universal

EDITOR THE CHRISTIAN CENTURY:

SIR: The ministerial association of Troy, Ohio, is conducting what it believes to be an original type of united service on Pentecost Sunday evening, May 25. The service is being planned by a committee composed of the Lutheran, Presbyterian, African Methodist Episcopal and Evangelical and Reformed ministers of the community. All individuals who have been received into the local churches during the past year through baptism, confirmation or profession of faith will be recognized as members of the church universal by a special reception ceremony developed by Rev. A. T. Coyle, president of the ministerial association, originator of the idea emphasizing the oneness of the Holy Christian Church. The service form in general is based on that used in the ancient church. The committee trusts that this emphasis on the importance of the larger affiliation, which is to be dramatized in the united celebration of the birthday of the Christian church, will develop a broader sense of the basic unity of the church and will aid in spreading the principle of the ecumenicity of Christianity.

Troy, Ohio. CHARLES J. BRUESCH, JR.

Needed: The Bing Touch

EDITOR THE CHRISTIAN CENTURY:

SIR: Hardly a week passes that we don't hear someone lamenting that "the younger generation is drifting away from the church." According to authoritative sources, "less than two per cent of the people appreciate the 'better class' of music." This includes the type of music the average choir uses, or attempts to use. Doesn't it stand to reason that if Gene Autry, Perry Como, Roy Rogers and Bing Crosby can gain the ardent support of 95 per cent of the people by singing plain, simple, tuneful songs, the same type of sacred music can be used with just as much success in the churches?

Choose any city in the country, engage any artist you wish to sing operatic or classical music, bar all musicians and people over 25 years of age, and see how many tickets you sell. But engage any of the above-mentioned singers and apply the same restrictions and you can fill any of your auditoriums.

East Orange, N. J. BENJAMIN HEDDEN.

The Debate Reaches a University

EDITOR THE CHRISTIAN CENTURY:

SIR: The editorial, "How Wrong Is Wallace?" places much emphasis on the fact that Mr. Wallace spoke only as one who was exercising his freedom of speech. Such action is perfectly tolerable as long as it does not jeopardize the rest of the people in the United States. However, I believe that he should have had a substantial backing by people of this country before he made such

bold statements. The fact that he did not have such backing is more than sufficient reason for rejection of his statements by the leaders of our country.

Ottawa University, Ottawa, Kan. — Norris L. Haight.

Editor The Christian Century:

SIR: Whether we like it or not, whether we agree with Henry Wallace or not, whether he speaks the whole truth or only a fragment of it—who can deny that his behavior is a wonderful example of what America claims as a basic freedom carried out on a world scale?

Freedom of speech is essential to political liberty. Where men cannot freely convey their thoughts to one another, no freedom is secure. Where freedom of expression exists, the beginning of a free society and a means for every extension of liberty are already present. Free expression is therefore unique among liberties: it promotes and protects all the rest.

Ottawa University, Ottawa, Kan. — Ruth Koontz.

'Seeds of Destiny'

Editor The Christian Century:

SIR: Your comment regarding the motion picture, "Seeds of Destiny," in The Christian Century of April 16 is tragically true. Had the American public seen the facts regarding life overseas as depicted in this film, there is little doubt that the whole nation would have a different attitude regarding our suffering neighbors abroad.

To prove that the motion picture industry has misjudged the public, let me say that it has been necessary for Church World Service to purchase 175 16 mm. prints, and even this number is not sufficient to fill the demands. We know of instances where small churches have contributed over $1,000 after seeing this film. Again, we know of instances where whole communities have been aroused to collect relief goods immediately. The by-passing of this picture by the motion picture industry with the consequence of an ill informed public is a serious tragedy and an indictment of the film distributors.

Individual churches, schools, colleges, councils of churches and others interested in obtaining this film can get it from the promotion director of their nearest Church World Service Center. These centers are located at:

510 S. Elm Ave., St. Louis County 19, Mo.
134 N. Patterson Blvd., Dayton 2, Ohio.
236 Beacon St., Boston 16, Mass.
21-21 44th Drive, Long Island City 1, N. Y.
2247 E. Marginal Way, Seattle 4, Wash.
7110 Compton Ave., Los Angeles 1, Calif.
740 Esplanade Ave., New Orleans 16, La.
1145 S. Tenth St., Richmond, Calif.
New Windsor, Md.

We want to thank you for warning your readers to book their film several weeks in advance. Today, for example, we received exactly 44 requests from churches as a result of your editorials.

Church World Service Center, New Windsor, Md. — Graham R. Hodges, Promotion Director.

Signs of Progress

Editor The Christian Century:

SIR: I am indeed pleased by the reply William Montgomery Bennett makes to my comments on Common Cause in the article "Righteousness Without Religion" (The Christian Century, February 12). With his quotation from Common Cause's press release for Easter Sunday I heartily concur. An organization which can make so much progress in its thinking between January 19 and April 6 of the same year has got something. More power to it!

My comments were based upon, and my quotations derived from, Common Cause's initial press release which got a whole column in the *New York Times* of last January 20. Mr. Bennett was not then listed as being associated with the organization he now directs, but he is surely aware of that press release and knows that I did not garble it.

Mount Vernon Heights Congregational Church, Mount Vernon, N. Y. — Hugh S. Tigner.

Has Wallace Read Ecclesiastes?

Editor The Christian Century:

SIR: You say of Mr. Wallace's speeches: "It may also be said that the anger of Congress, spread by the press across the nation, has not been caused so much by what Mr. Wallace said as by where he said it." I think that the crux of the whole matter lies not only in where he said it but in *when* he said it. We do not deny Mr. Wallace his right to freedom of speech, nor would we deny him the right to criticize the foreign policy of the U.S.A., but the time when it is said is important. Ecclesiastes speaks a word here: "To every thing there is a season, and time to every purpose under heaven—a time to keep silent, and a time to speak." Was it wise for Mr. Wallace to go to Europe and say what he did at this critical time when we are trying to formulate our foreign policy? Had Mr. Wallace not spoken at this time would the tension over the Grecian-Turkish intervention have arisen to complicate the formation of our foreign policy?

Second Presbyterian Church, Pittsburgh, Pa. — Harry James Bray.

The Voice of Political Experience

Editor The Christian Century:

SIR: The history of the appointment and continuance of Myron L. Taylor as our ambassador to the Vatican leads one to doubt whether this violation of the Constitution will be rectified. We are now in a rather telling stage of the campaign for 1948. Mr. Truman is not going to do anything that will alienate his party or the public. He is well aware that Protestant opposition to this un-American appointment is divided and resultingly impotent, while the united and well directed pressure of the Roman Catholic Church is something to be reckoned with. Recent polls have revealed that Mr. Truman's stock is looking up, and from this time on the question to be asked when any public interest is involved will be, How will this show up in the ballot box? This is admittedly pure politics—"pure" used in an accommodated sense. And by the time it is disposed of this situation will have become too static to budge, and we will settle ourselves to see what the next aggressive move may be.

Evanston, Ill. — E. Robb Zaring.

Going Far Afield for a Motive

Editor The Christian Century:

SIR: Your recent editorial advocating the abolition of the principle of tax abatement on church property goes too far. It would kill many of the small denominational churches on which many isolated communities now depend for spiritual ministry. You reveal the true spirit behind your crusade when you state: "This country now has altogether too many churches (denominational and local) for its social, economic and cultural good." To some of your readers that will sound more like seventeenth century England or fourteenth century Rome. Perhaps there are too many churches, but I would not want the editor of The Christian Century or the pope of Rome to decide which should live or which should die.

I agree with your objective of removing tax exemption from all church-owned property which is not held for or used in worship or religious education. But your plan goes too far. It would throw the baby out with the bath water and leave the field to the stronger denominations. The smaller struggling sects would fold up. Do you advocate this route for advancing the ecumenical Christian fellowship? It seems that such a motive is so unworthy that I could not impute it to the time-honored Christian Century.

Independence, Mo. — Chris B. Hartshorn.

NEWS *of the* CHRISTIAN WOLRD

Set Relief Goal At $60,000,000

Denominational Representatives Approve Sum in New York Meeting—Editors Urge Lutheran Cooperation

NEW YORK, May 9.—At a conference held this week in Christ Methodist Church here, Protestant leaders approved a goal of $60,000,000 for overseas relief to be raised by the 16 denominations represented. Half of this sum will be channeled through Church World Service. Present at the meeting were representatives of the Federal Council, Church World Service, and denominational mission, relief and reconstruction agencies. They set up a committee to transmit to denominational officials an appeal to join in achieving the goal. Lloyd S. Ruland, secretary of the Presbyterian, U.S.A., Board of Foreign Missions, was named secretary. J. Hutchison Cockburn of the World Council's reconstruction committee told the conference that unless European civilization can be rebuilt on a spiritual foundation, all plans of economists and statesmen will fail. A. L. Warnshuis of the World Council reported that Church World Service last year sent $15,000,000 in funds and relief supplies to 29 countries. Thirty denominations, a number of interdenominational agencies and many individuals contributed to the fund. The new drive will extend over a two-year period.

* * *

Urge Missouri Lutherans To Join Council

Because "a world in agony and fear requires the voice and work of a united Lutheranism," the Missouri Synod should join the National Lutheran Council this year, declares the *American Lutheran,* monthly published by members of the synod. "The new constitution of the council permits every constituent body to choose its own areas of cooperation," continues the editorial on Lutheran fellowship. "If there are some fields of work of which we can honestly say that our cooperation would not help to build the Kingdom, we can stay away from them. . . . If we want to share in the advantages of the council, we must also assume our part of the responsibility. The burden of proof lies with those who would say 'no' to the question of our membership in the council. They must bring proof that it is forbidden by the word of God. And that, brethren, cannot be done."

* * *

Says Communism Cannot Be Overcome by Violence

Addressing the annual luncheon meeting of the City College student Christian association, Harry Emerson Fosdick described the present generation as a "battlefield of contending faiths"—of communism on the one hand and liberty, democracy and the Christian way of life on the other. "Communism is a tremendous faith," he said, "which its adherents believe in as Christians do the Scriptures. . . . We must defeat communism through intelligence and the persuasion of ideas. It would be the greatest tragedy in the world to defeat it through violence, for no sooner would the victory be won than communism would rise again in the chaotic period following the war."

* * *

Calls for Reunion at Home First

In a sermon last Sunday on Christian unity, Leslie J. A. Lang, rector of St. Peter's Episcopal Church, called for reunion that must begin within the Protestant Episcopal Church itself before it reaches out to other churches. "In spite of soothing words," he said, "the Episcopal Church is a house divided against itself. What we need is not the assessment of anybody's 'orders' but some measure in our own house of that order which is heaven's first law. . . . Reunion is not our most pressing problem. Our pressing problem is Christian unity."

* * *

Firemen Attend Communion Service

More than 1,000 city firemen attended a communion service Sunday morning at the Protestant Episcopal Church of the Incarnation, then went to the Hotel Commodore for the annual meeting of their St. George Association. They heard an address by Robert W. Searle, director of community relations for the Protestant Council of New York, who told them that Americans must do their utmost to help those in need in devastated nations overseas, and constantly keep before those people "the story of truth, of brotherhood and democracy."

* * *

And So Forth

Glad Tidings Tabernacle, mother church of Pentecostal work in New York, celebrated on Sunday the 40 years of service rendered it by Robert A. Brown, pastor, and his wife, Marie E. Brown, associate pastor.

At a youth forum on movies conducted last Saturday by the *New York Times,* young people expressed a strong preference for motion pictures that portray "average people" rather than those that "exaggerate life."

William Wells Wolfe Wilson, oldest member of the Methodist New York East conference, died this week at the age of 90. He had been in the ministry 60 years.

Rabbi Michael L. Munk, a refugee here from nazi persecution, left this week to become the first postwar rabbi in Berlin. His congregation will number 7,500 persons, all that remain of Berlin's pre-Hitler Jewish population of 160,000.

Pursuing a policy of "helping Germans to help themselves," Lutheran World Relief has shipped to Germany 8,297 pounds of high quality seeds.

Two great fund-raising drives opened here this week. The Greater New York fund seeks to raise $6,000,000 from the business community for sectarian and non-sectarian hospitals, health and welfare agencies. The Y.M.C.A. world youth fund hopes to raise in the city and vicinity $1,075,000 to help repair and rebuild 105 "Y" buildings in 22 countries.

J. HENRY CARPENTER.

'Right' Gains in Japan Election

Although Social Democrats Win More Seats as Party, Conservatives Triumph as 'Independents'

TOKYO, April 24.—In Sunday's election for members of the House of Councilors, the Social Democrats emerged as the leading party by capturing 45 seats. The Liberal party was next with 36 seats, followed by the Democratic party with 30. Independents, of whom it is reported that the majority are conservatives running without party affiliation, won 100 seats. Probably a person from this group will become the new house leader under auspices of one of the major parties. Communists gained four seats, polling approximately 3 per cent of the total vote. Sixteen seats are still undecided. It is estimated that candidates of conservative views polled about 70 per cent of the vote. In the recent mayoralty elections, more than 80 per cent of the successful candidates are regarded as conservatives.

* * *

Christian Politicians Less Active

Christian politicians were considerably less active in this election and in the recent mayoralty contests than in the elections of last year. The "kiss of death" by Communists is rated as a factor in the defeat of Daikichiro Tagawa, noted Christian leader and active Social Democrat, in the race for governor of Tokyo. The bulk of the Japanese clergy are attempting herculean tasks with a minimum of resources. It is this writer's opinion that the Christian forces in Japan are going forward, but less phenomenally than optimistic reports would indicate. After more than a year and a half of peace, the war-born Kyodan still seems to be confused and groping, with the higher leadership somewhat suspect by the rank and file of the membership and clergy outside Tokyo.

* * *

Government Lukewarm To Co-ops

The Cooperative League of Japan, agency of the consumers' cooperative movement which came into existence again in November 1945 after having been practically obliterated for a decade, now has a membership of well over 1,000,000, representing some 5,000,000 family members. The league, which is the center of a movement organized without reference to religious or political differences, represents 2,338 associations, about 60 per cent of all cooperatives in the nation. The bulk of the membership, however, is believed to have been attracted less from ideological than from practical motives, and it is feared by many leaders that if conditions change so that members find it more difficult to obtain necessities through the cooperatives than elsewhere, numbers of them will leave the organization. The government has been less than lukewarm in its attitude toward the movement, and is reported to be planning

to apply a brake to its development by setting up official boards of distribution for major commodities.

* * *

Prices Continue To Rise

Economic conditions continue precarious. Using 1930 price averages as 100, the price index rose above 3,000 for February. Using November 1945 prices as 100, the food price index for March (considering both free and black market prices) rose to 272.3. Apparently the gravest problems facing the nation are industrial uncertainty and rapid exhaustion of resources on hand. The increase in cost of clothing, fuel and miscellaneous goods is not far behind that of food.

* * *

Episcopalians Install Native Bishop

Timothy Makoto Makita was installed in All Saints' Chapel of St. Paul's Episcopal University here April 10 as the fourth native Japanese bishop of the metropolitan Episcopal diocese of Tokyo. Bishop Todomu Sugai, primate of the Nippon Seikokwai, was principal officiant. The bishops of Kobe, Osaka, Kyoto, Hokkaido, mid-Japan, Tohoku and Korea assisted in the installation. During the first week in May Episcopalians will hold their first full General Synod since 1941. A number of the denomination's dignitaries from the United States and Great Britain are expected to attend. The latest official estimate of the number of Japanese Episcopalians now outside the Kyodan is 15,000.

* * *

To Release Statistics on Christians in Japan

It is expected that fairly reliable figures on the strength of the various Christian groups in Japan will be compiled and released in the very near future. Probably the most accurate figures to date are those of the Orthodox Church for 1946, which lists 13,990 members. Figures for 1939 (which included Christians in Japanese-occupied territories) gave the number as 400,000, of whom slightly more than 100,000 were claimed by the Roman Catholic Church.

* * *

And So Forth

Some 250 representatives of Japan's Buddhists will meet in Tokyo in May to discuss the relation of their religion to the economic and social problems confronting the nation.

Japan's Union Theological Seminary graduated five men at commencement services last month. Four of the men have already been placed; the fifth will take postgraduate work at Union in New York. The Episcopal seminary graduated one student, who has been licensed.

If his application for passports is granted, M. Kozaki, moderator of the Kyodan, will visit the United States this summer. Arrangements are also in progress for three young Japanese ministers to attend the world Christian youth congress in Oslo.

During a two-hour audience with the emperor and empress April 21, Mrs. T. Uemura, who recently returned from a speaking tour in the United States, presented to the empress the Bible given her by women of the Presbyterian Church, U.S.A.

HERMAN J. KREGEL.

Protest Catholic Ban on Physicians

Connecticut Council of Churches, Medical Association See Danger in Action Based on Birth Control Stand

NEW HAVEN, CONN., May 8.—The New Haven county medical association has sharply protested the recent action of three Roman Catholic hospitals in Connecticut in dismissing from their staffs six physicians for their public support of birth control legislation now pending before the state legislature. Its resolution, made public April 27, states that the hospitals have "established a dangerous precedent," and challenges the right of hospital authorities to exert pressure on such an issue, asserting that "these hospitals enjoy tax exemption and accept funds supplied from taxes paid by the people of the state regardless of creed."

* * *

Councils of Churches Issue Statement

This is only one development in a bitter fight between proponents and opponents of the so-called "birth control bill," which would grant physicians the legal right to give contraceptive advice to patients whose health they believe would be endangered by pregnancy. The bill was approved on April 24 by the health and safety committee of the legislature by a 13-6 vote. The house of delegates of the state medical society last week voted unanimously in favor of the proposed legislation. On May 6, 200 other physicians distributed among the legislators a petition opposing it. The Plainville and Milford and Norwalk councils of churches have issued statements declaring that any hospital limiting the free speech of its staff members on medical matters should not be eligible for public funds. The bill will probably come to a vote next week. It is expected to pass the house, but will probably be defeated in the senate.

* * *

Regulate Conditions Among Tobacco Workers

Among the thousands who will cultivate and harvest the state's tobacco crop—a big business in Connecticut—will be 5,000 children, 2,000 Negro students from the south and workers imported from Jamaica. To provide protection for the children, several bills are now before the legislature. One, sponsored by the state department of labor, would set the minimum working age at 14, and limit the hours of work for children between 14 and 16 years of age to 8 a day and 48 a week. For several years the Connecticut council of churches has supervised a character-building program among the Jamaicans and the Negro students. It has increasingly won the approval of the tobacco growers. The council is seeking to raise $18,000 for this summer's program by appealing to growers, farm granges and churches.

* * *

Phillips Gives Lyman Beecher Lectures

The largest gathering of alumni and students since before the war attended the 37th annual convocation of Yale Divinity School held April 15-17 at the Sterling Divinity quadrangle. The Lyman Beecher lectures were delivered by Harold Cooke Phillips of the First Baptist Church of Cleveland on "Bearing Witness to the Truth." The Taylor lectures were given by Prof. Roland H. Bainton on "Luther's Religion." Chapel services were led by Methodist Bishop Francis J. McConnell, visiting professor of homiletics and pastoral theology, and by Prof. Liston Pope, associate professor of social ethics.

* * *

And So Forth

Paul H. Vieth of the Yale Divinity School faculty will leave here May 16 for Japan, where he is to act as general adviser in the religious division of the occupational government. He was appointed early this year by General MacArthur. His work, which will extend over a one-year period, will deal with objectives and techniques, and will apply to all religions in Japan.

Lawrence Rose, dean of the Berkeley Divinity School here, has been chosen dean of the General Theological Seminary (Episcopal) in New York city. He will begin his duties there Aug. 1. The community is expressing its regrets at losing Dean and Mrs. Rose, who, since they came here five years ago, have been active in many community projects.

Delegations of 10 persons from each of 10 industrial communities of the state are being invited by the industrial relations committee of the Connecticut council of churches to attend a training institute in New Haven May 24 on "The Church and the Economic Order." Purpose of the institute is to prepare the delegates to hold similar institutes in their respective communities.

E. RALPH WIBORG.

Honor 'Ragged' Schools

Scotland Observes Centenary of Their Founding by Thomas Guthrie

EDINBURGH, April 22.—A recent service in Liberton Church here marked the centenary of the founding by Thomas Guthrie, the great preacher-philanthropist, of the famous "ragged schools" which during all these years have given homeless boys and girls a type of training whose psychological insight is even today considered remarkably wise. When the name "ragged" was adopted for the schools 100 years ago, it was not considered offensive, as it would be today. For some time the term has been replaced by "approved." Among those who attended the centennial service were the Lord Provost of Edinburgh and several descendants of Dr. Guthrie. After the ceremonies in the church the observance continued with the laying of a wreath on the Guthrie statue in Princess Street gardens.

* * *

View with Interest English Discussion on Communion

Scottish churchmen have read with interest that the English free churches have responded favorably to the recent appeal by the Archbishop of Canterbury to consider the possibility of "full communion."

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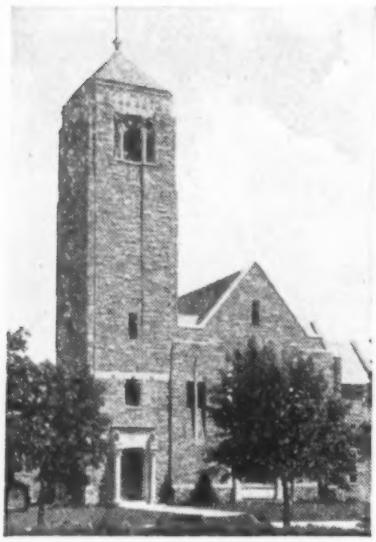

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SELLERSVILLE, PA.

Although some of the difficulties which have separated the Church of England from the free churches do not divide the Scottish Presbyterians and Episcopalians, nothing came from the conferences which representatives of the two Scottish groups held some years ago. In their present discussions, the two groups in England will have available for consultation the contributions prepared a generation ago by Carnegie Simpson of Cambridge, whose exposition of church and sacrament aided in uniting the respective viewpoints of the Scottish Presbyterians and the English non-conformists.

* * *

Death Takes Leaders from Church of Scotland

Death has brought severe losses to Scottish churches of late. Principal Alexander Martin, once the leader of the Church of Scotland's General Assembly, is no longer with us, nor Principal Cairns of Aberdeen, whose mind and spirit were on fire to the end. Now we have lost Archibald Main, at one time regius professor of ecclesiastical history at Glasgow University, moderator of the General Assembly, and guide, philosopher and friend to many. With all his scholarly tastes and knowledge, Dr. Main retained a homespun simplicity which, sometimes with gentle humor, remained to the end an essential characteristic of his unspoiled nature.

* * *

Scottish Churchmen Honored By Universities

Among those who will be honored with doctor of divinity degrees by the Scottish universities this summer are A. A. Cowan of Inverleith, preacher and painter whose work has often been exhibited at the Royal Academy; Oliver Russell of St. Stephen's, convener of the Church of Scotland's committee on maintenance of the ministry; Joseph Muir of Newington, convener of the foreign mission committee; J. H. Baxter of Glasgow, whose efforts as convener of the social service committee to secure adoption of ministers' children's allowances, while so far unsuccessful, have earned him sincere gratitude; and James Irvine Macnair, chairman of the Livingstone national memorial trust, who will become one of the two Scottish Congregationalists still resident in this country to hold the degree.

* * *

And So Forth

The ministerial jubilee of Lauchlan MacLean Watt, former moderator of the Church of Scotland's General Assembly, who is known far beyond the bounds of his own country as both a preacher and a poet, is being celebrated at this writing.

Russell Clinchy and Henry Rust will come from the United States to attend the annual assembly of Scottish Congregationalists, which will be held this year in Dundee.

INNES LOGAN.

Plan Congress in Support Of United Nations

The Church Peace Union has announced preliminary plans for a World Congress of Religion in Support of the United Nations, in which men and women of all countries and all faiths will participate, to be held in Boston Oct. 23-27.

Memphis Studies Zionist Question

Unit of Christian Palestine Committee Is Set Up After Seminar—Health of South Poorest in Nation

MEMPHIS, May 7.—During April a unit of the Christian Palestine Committee was set up here. Prior to its organization, the issues involved in the Palestine question were presented in a seminar by Dean Howard M. LeSourd of Boston University; Theodore Jackman, director of the Palestine Research Institute; Mrs. Alisa Klaumer Eskol, native Palestinian and niece of the author of *Jesus of Nazareth;* and Carl Hermann Voss, extension secretary of the Church Peace Union. "The call of the Christian Palestine Committee is a call to the Christian conscience to arouse Britain to abide by her agreement by which Palestine became her mandate," Dr. Voss told the seminar. "There is no quarrel between the Jews and the Arabs except as promoted by Great Britain. The agreement stipulated that the British facilitate Jewish immigration; now Palestine is being kept from the immigrating Jews illegally." The executive council of the local committee is made up of prominent Memphians.

* * *

Health Standards Shown As Low in South

The people of the south are the "sickliest" in the nation, Clark Foreman, president of the Southern Conference of Human Welfare, declared in a recent address on the "Americans All" radio series. To substantiate his statement he called attention to the fact that 50 per cent of southern draftees were rejected by Selective Service because they were physically unfit, that 1 out of 4 southerners over 26 years of age have had less than a fifth-grade education, that 9 out of the 13 southern states have no minimum wage laws and 4 have meaningless ones, and that 62 per cent of southern workers do not come under the provisions of the social security law. Southerners who charge that the S.C.H.W. is a "communist" front and reject all criticism of the south will not find much with which to contradict Dr. Foreman's statements in the report of delegates to a recent meeting of southern business men and educators at Asheville, N.C. That meeting came to the conclusion that the south has fallen to the lowest economic and social level of any region in the nation, and that it had better "do something on its own initiative or outside forces will step in."

* * *

Promote Welfare of Mid-South Farmers

The 5th annual Tri-state Farmers' Field Day held May 1 at the Shelby county penal farm gave 4,000 farmers and business men a postgraduate course in soil conservation, crop diversification, livestock production and farm management, and a demonstration of the cropping practices on the nationally famous 5,017-acre tract. The "plant to prosper" and "live at home" contests sponsored by the *Commercial Appeal*

and the Memphis chamber of commerce's agricultural department this year will offer the largest prizes in their 14-year history. In addition to $4,050 in state and sweepstakes awards offered by the sponsors, $15,000 in cash, merchandise and farm equipment will be given to county winners by business men, banks and civic and service organizations throughout the mid-south.

* * *

Legion to Try Out Welfare Plan in Memphis

The American Legion will try out in Memphis a child welfare program that may set a pattern for the nation. The city was chosen as a test case because of the work done here by Dr. Edward Clay Mitchell, member of the legion's national child welfare committee. On May 22 Memphis Post No. 1 will hold a child welfare forum in the city auditorium, with representatives of all local public health, welfare and social agencies present. The national body plans to promote child welfare through its 20,000 posts and to assist in coordinating the efforts of local agencies to avoid duplication of effort.

* * *

Rust College To Expand

Rust College, Negro Methodist institution at Holly Spring, Miss., has received a $100,000 grant from the General Education Board. President L. M. McCoy, Bishop Robert N. Brooks and cabinets of the Mississippi Negro Methodist conferences met in New Orleans recently to plan development of the school's physical plant, strengthening of its faculty and increasing its facilities. The college is making a $983,000 expansion. Three new buildings will be ready by mid-summer, and the new administration building will be ready in the fall. The Federal Housing Authority has erected a dormitory for single veterans and placed 22 trailer units on the campus for married veterans.

* * *

And So Forth

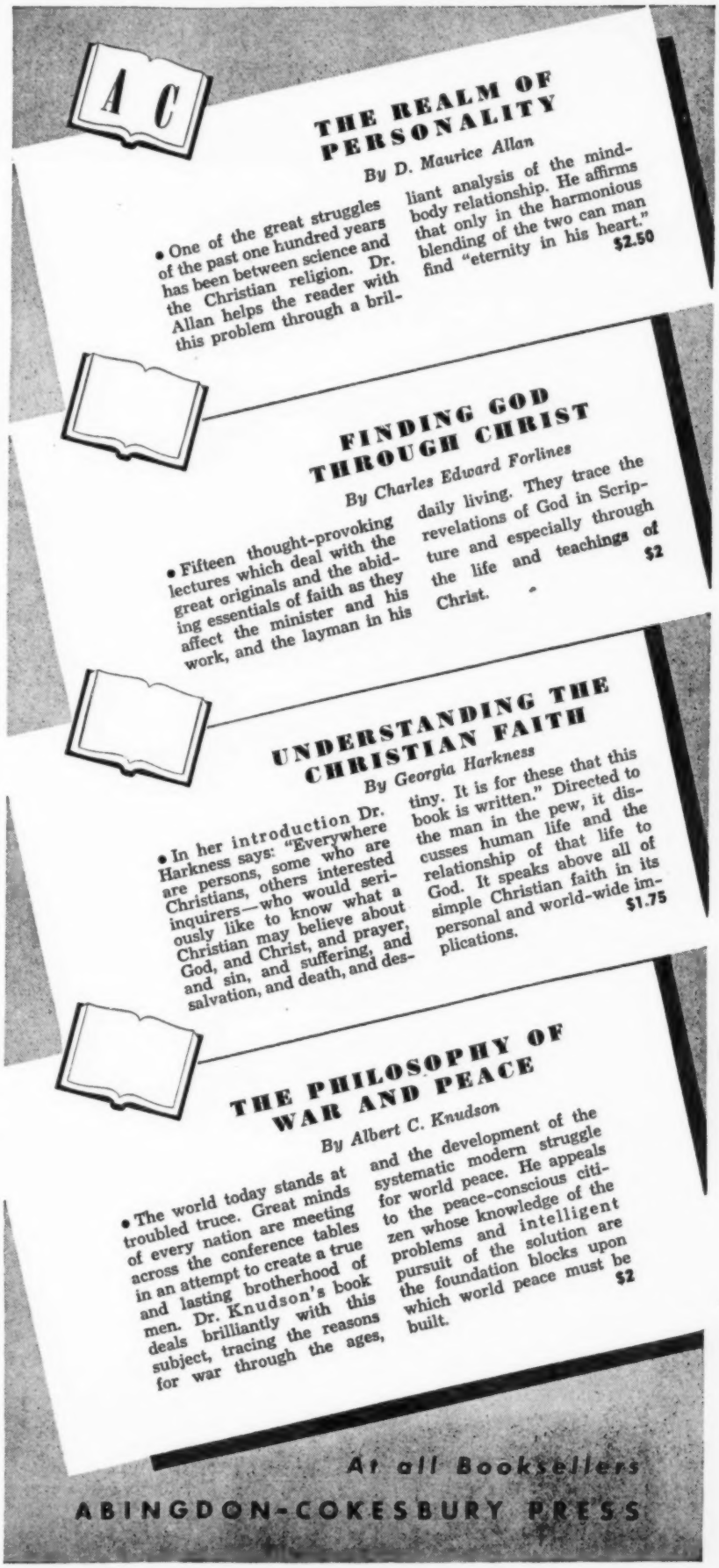
The sentence of Hazel Brannon, *Commercial Appeal* reporter, for interviewing a witness whom a judge had placed "under the rule," as reported in this column last November, has been reversed by the state supreme court, which declares that "accuracy of information is important and the dissemination of it is salutary, in the public interest. Courts should therefore permit representatives of the press reasonable means of getting the correct news. . . ."

For use in suburban enterprises, three Memphis congregations have purchased chapels being sold from the abandoned military camps in Mississippi. The chapels, which cost $26,700 to build, were bought for $1,000 each.

The Memphis council of social agencies is presenting to the state the need for an agency to care for the chronically ill.

J. M. Nabrit, since 1943 pastor of First Baptist (Negro) Church here, died recently at the age of 69. Dr. Nabrit had served as president of the Georgia Baptist convention, as president of the American Baptist Theological Seminary in Nashville, as general secretary of the National Baptist Convention, and as a member of the executive committee of the Baptist World Alliance.

MARSHALL WINGFIELD.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Denies Opposition To Public Schools

Catholic Educators Desire Cooperation, Says Pittsburgh Diocesan Organ— Negro Paper Rebukes Robeson

PITTSBURGH, May 9.—The Roman Catholic Church is not an enemy of the public school system, but desires cooperation between Catholic and public school educators, the *Pittsburgh Catholic,* official organ of the diocese of Pittsburgh, declared editorially in its issue of May 1. The editorial was in mild retort to statements by Frederick C. Fowler, pastor of Knoxville Presbyterian Church and newly elected moderator of the presbytery of Pittsburgh, before a Senate subcommittee in opposition to the Taft and Aiken bills, which would give limited federal aid to non-public schools. Dr. Fowler, appearing as a representative of the National Association of Evangelicals, is reported to have warned that federal aid to Catholic schools "would arouse or at least waken the Protestants of America" and that "the Roman nose is already under our democratic tent," and to have asserted that the church of Rome continually denounces the public school system. These statements the Catholic newspaper characterizes as an expression of "bigotry and intolerance." It urges Catholics not to respond with bitterness, but to stand on the merits of their case. "Like all intolerance it derives from misunderstanding," concludes the editorial. "We must meet it by quiet, sincere building up of understanding."

* * *

Negro Paper Criticizes Paul Robeson

The Pittsburgh *Courier,* widely circulated Negro weekly, has little sympathy for Paul Robeson over the refusal of authorities in Peoria, Ill., and Albany, N. Y., to permit the famous singer to appear in concert in publicly owned auditoriums. It charges Mr. Robeson with interrupting his programs with discourses on political and sociological subjects which his auditors do not pay to hear. Civic authorities have the right to object to use of tax-supported facilities for "phony propaganda" under "false pretenses" without being charged with persecution, the editors maintain. Roland Hayes, Marian Anderson, Dorothy Maynor, Ellabelle Davis and Carol Brice are cited as Negro artists who give the music-loving public what it wants to hear. "Negroes have enough difficulties to face in America without going around the country creating them," the newspaper concludes.

* * *

Uniontown Ministers Seek Local Option

A campaign by Uniontown's Protestant ministers to eliminate objectionable downtown taverns seems likely to spark a drive for local option in near-by Fayette county. Greene and Washington counties may also join the movement. The Uniontown ministerial association has described the offending taverns as "cesspools of iniquity, hell holes, dark and filthy in appearance and character, and breeding places of vice, crime and immorality." Carey S. Osborne, head of the association and pastor of Great Bethel Baptist Church, has said the drive would be directed at these places and not at liquor stores or breweries. Following a mass meeting and "local option school" held in April, a committee is circularizing petitions for a September vote. For such petitions, Pennsylvania laws require a number of signatures equal to 26 per cent of the highest vote cast for any candidate in the last previous election.

* * *

Council of Churches to Expand Welfare Work

The Arbuckle-Jamison foundation has announced a grant of $15,000 to the Allegheny county council of churches to revise Protestant work at morals court and expand it into a comprehensive program of welfare and institutional ministry. Primary attention will be given to the more than 7,000 wards of the juvenile court, and to correlation of services now offered by religious agencies in the hospitals and institutions of the city and county. Roland W. Johnson, head of the department of social work at Wartburg College, Waverly, Iowa, has been called to direct the program, which will seek a fuller exchange of resources between the churches and social agencies. Mr. Johnson, who holds a master's degree in social work from Carnegie Institute of Technology, was for five years pastor of the Augustana Lutheran Church at Duquesne, Pa.

* * *

And So Forth

William R. Farmer, for the past eight years chaplain of Heinz chapel at the University of Pittsburgh and for 31 years a member of the faculty at Western Theological Seminary, will retire in June, a month before his 80th birthday.

Five downtown churches united in a farewell service April 20 in Trinity Cathedral for Adam J. Holl, who is retiring as pastor of First English Lutheran Church after a pastorate of 25 years.

Eleven former associates of Clarence E. Macartney returned to assist in celebrating his 20th anniversary as pastor of First Presbyterian Church April 18.

Normand F. Spear, 46, died Sunday evening shortly after being stricken with a heart attack in his pulpit at Union Reformed Presbyterian Church at Mars.

Robert C. Van Eman, 89, one of the founders of Grove City College, has announced his retirement from the pulpit of Hopewell Presbyterian Church, Brownsville, after 59 years in the ministry.

O. M. WALTON.

Letters Praise Goodyear Biblical Program

Since it launched the virtually commercial-less radio series, "The Greatest Story Ever Told," on Jan. 26, the Goodyear Tire & Rubber Co. each week has been spending around $200,000 and receiving 500 letters of commendation on its effort.

Sue to Prevent Public Funds Going to Catholic School

Attorneys for the schools improvement association in North College Hill, a Cincinnati suburb, have filed a suit to enjoin the board of education from making further payments from tax funds to a local Roman Catholic parochial school.

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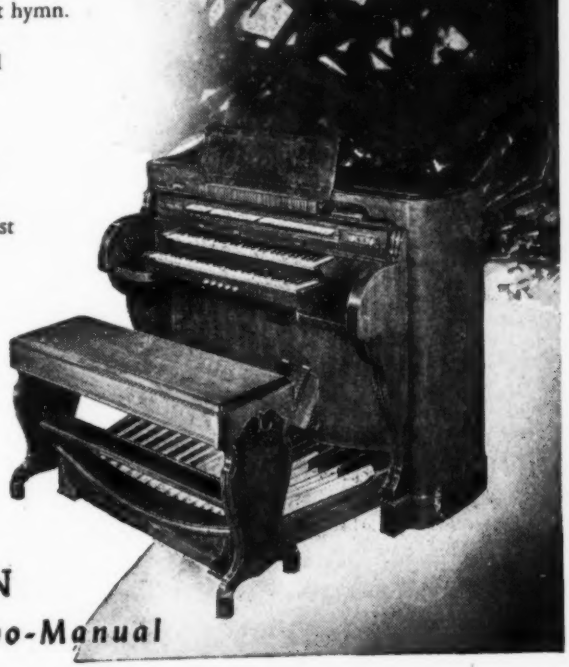

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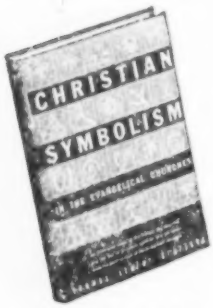

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ABINGDON-COKESBURY

Drys in Georgia Outline Program

Temperance League's First Annual Rally Is Attended by 2,000—Democrats Vie for Control of State

ATLANTA, May 6.—The first annual rally sponsored by the Georgia temperance league in Macon April 23 was described by Louie D. Newton, Atlanta pastor and president of the Southern Baptist Convention, as the "most representative gathering of the Christian forces of Georgia ever assembled in one body." The 2,000 delegates adopted a program aimed at securing an active unit of the league in every county, election of dependable drys to the state legislature, enactment of laws prohibiting liquor and beer advertising in newspapers and on the radio, and setting up a temperance education program in the schools. Speakers in addition to Dr. Newton were Methodist Bishop Arthur J. Moore; Mrs. Leigh Colvin, president of the W.C.T.U.; Fred T. Barnett of the Florida united drys; and Dorothy Lee Jefferson, field director of the Camp Fire Girls.

* * *

Democratic National Committee Recognizes Governor Thompson

Recent political events indicate that two Democratic primaries may be conducted in Georgia in 1948—one by the forces behind Gov. M. E. Thompson, who has been recognized by the Democratic National Committee as head of the party in the state, and the other by Talmadge forces, which continue to claim the legal right to hold office. A new state Democratic convention recently met in Macon at the call of Governor Thompson to elect new officers to replace those elected at the Talmadge-controlled convention of last year.

* * *

Rural Presbyterian Pastors Hear Czech Professor

At the rural pastors' conference at Columbia Seminary, Atlanta, ministers of the Presbyterian, U.S., Church from southeastern states heard Joseph R. Hromadka of the University of Prague, who is guest professor this year at Princeton University, express his hopes for a spiritual and moral regeneration in Europe as the only way of escape from another war. "I am not pessimistic," said Dr. Hromadka; "I am critically hopeful." The ministers attended a series of lectures on "Science and Religion in an Atomic Age" by Dean G. H. Cartledge of King College, Briston, Tenn. An Atlanta newspaper reported the opinion of a group of pastors attending the conference, as revealed in interviews secured by a reporter, that seminaries emphasize preaching too much and do not teach students the value of applied Christianity.

* * *

Pastors Have Chance to 'Go to School'

Ministers of the area will have an opportunity to attend a number of institutes and special courses during the summer. Authorities on agricultural economics and sociology will participate in the third annual school for town and country pastors to be held at Emory University July 2-16. The Georgia chapter of the American Guild of Organists and the Atlanta music club are sponsoring a church music institute at Peachtree Christian Church here June 9-13. Georgia Baptists will hold their 17th annual fellowship week at Mercer University June 2-6.

* * *

Atlanta Radio Station Wins Citation

Atlanta radio station WSB received special notice for its programs on the Columbians when it was given one of the annual Peabody radio awards. The citation was for the series, "The Harbor We Seek," which was described by the judges as a project that "has effectively dramatized the evils of intolerance, racial and religious, has promoted Christian living and has done much to combat juvenile delinquency." The program is written and produced by Brad Crandall.

* * *

Sees Underprivileged Ripe For 'Hate' Propaganda

Paul Webb, solicitor general of the Atlanta judicial circuit, warns that while the Columbian "hate" movement has been broken, it may be reborn as a result of public indifference to conditions among the people to whom it makes its major appeal. Mr. Webb points out that 120,000 persons in the Atlanta area live in substandard homes, face low economic standards and lack educational and recreational opportunities. They are ripe, he says, for any movement that promises to improve their lot.

* * *

And So Forth

The state medical association has been asked by Dr. Steve P. Kenyon, its new president, to sponsor practical courses on parenthood in high schools as a move to combat divorce and broken homes. The association plans to seek in the next legislature a law permitting it to set up a voluntary prepayment plan of medical insurance.

The University of Georgia has established a department of religion. It is directed by B. Davis Napier, who also serves as university chaplain.

The Christian churches of Georgia have set up state headquarters in Macon with Charles W. Ross, formerly a pastor in Atlanta, as executive secretary.

Mayor John G. Kennedy of Savannah has appointed a Negro advisory committee, with its membership suggested by Negro leaders, to keep him in touch with the local interests of Negroes. The city now has 12 colored policemen assigned to the sections in which most of the Negroes live.

The Southeastern jurisdiction of the Methodist Church, which comprises Florida and Georgia, led all other jurisdictions of the denomination in the number of new members received last year. During the year 49 new churches were established in the area.

PHILLIP J. MCLEAN.

Lutherans Rescue China's Orphaned Missions

American Lutherans devoted nearly $1,600,000 during the 1939-45 period to rescue and preserve Lutheran orphaned missions in China which were cut off from their headquarters in Norway, Denmark, Finland and Germany.

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Gambling Worries New Zealanders

Government Commission Inquires into 'National Scandal'—College Put on Spot by Gift of Chapel

TIMARU, NEW ZEALAND, April 24.—Responding to the increasing pressure of the public, which has been aroused by the widespread gambling in this country, the government has at last appointed a royal commission on gambling and racing. During recent weeks the commission has been hearing evidence from the churches, the Racing Conference, the Sportsmen's Association and private individuals. As reported in the press, the evidence has uncovered amazing conditions of corrupt practice and deliberate flouting of gambling laws. The Sportsmen's Association—a somewhat mysterious organization which appears to represent the interests of bookmakers—has advocated the licensing of bookmakers as a means of controlling them. However, this proposal is strongly opposed by both the churches and the Racing Conference. The gambling evil has come to be considered such a national scandal that some legislative action is imperative, and the recommendations of the commission are awaited with interest.

* * *

New Zealanders Famed as Gambling Enthusiasts

For many years church assemblies have been calling attention to the moral harm and waste caused by exploitation of the impulse to gamble, and recently other responsible community leaders have become aroused. It is interesting that the play, "The Hasty Heart," written by an American and now being performed in New Zealand theaters, has its New Zealander continually trying to lay wagers with his companions in the ward of a British military hospital—an American, an Australian, an Englishman and a Scot. Other observers also have commented on the gambling fever which seems to rage in so many New Zealanders. Horse racing, which provides the chief opportunity for gamblers, is conducted every week in some district or other. The smallest town has its race course.

* * *

'Art Union' Lotteries Are Legal

According to law, all bets on races must be made through the "totalisator," an ingenious electrical machine at the track which records the amounts invested and registers the odds. Bookmaking is prohibited, but large numbers of bookmakers operate illegally, so that money registered by the "totalisator" represents only a fraction of the total wagered on races. That amount is large enough in itself, however, and has been steadily increasing. Everyone knows that illegal gambling goes on. From time to time a bookmaker will be convicted and fined, but the business is so profitable that it pays bookmakers to count their fines as part of their running expenses. In addition to horse races, legal lotteries described euphemistically as "art unions" offer gamblers an opportunity to stake large sums. So popular are these lotteries that an increasing number of organizations obtain permission to "run an art union" in order to raise funds. They even employ schoolchildren to sell the tickets.

* * *

Call for Rationing Of Beer

The dominion conference of the National Council of Women in its recent annual meeting here adopted a resolution calling for the rationing of beer so that the barley and sugar used in brewing, urgently needed for consumption as food, may be available to the public. The women pointed out that such rationing is in force in Great Britain. The conference debated many matters concerning the welfare of women in particular and of the community in general, and adopted several resolutions embodying its decisions.

* * *

After Thought, University Accepts Gift of Chapel

William Goodfellow, a wealthy Auckland business man, put Auckland University College "on the spot" some months ago when he offered the college council £30,000 to erect a chapel and endow a chaplaincy. The university has been regarded as a secular institution. Although there has been a college chaplain, he has been appointed and controlled by an interchurch committee and has had no official status in the eyes of the council. Erection of a chapel would seem to give an official place in the university to the Christian faith and the church, and there were those who opposed acceptance of the offer on this ground. The council has now announced that, after consultation with Mr. Goodfellow, it will accept his generous gift on condition that the council shall have the right to determine the use to which the chapel is put, the nature of services held there, and the persons permitted to use the chapel and to officiate at services, subject to the limitation that the chapel be Protestant.

* * *

And So Forth

Campbell West-Watson, Anglican archbishop of New Zealand, left yesterday by air for Japan, where he will attend the second postwar General Synod of the Episcopal Church of Japan and visit New Zealand army and airforce units.

George A. F. Knight, who arrived recently from Scotland, has been inducted as professor of Old Testament studies in the theological hall of the Presbyterian Church of New Zealand. Just before coming to this country Dr. Knight visited Hungary, where for a number of years he was director of the Church of Scotland's mission to the Jews.

MALCOLM W. WILSON.

Disciples Hold Workshop On World Order

The department of social welfare of the Disciples of Christ recently sponsored a workshop on world order in Washington. Leaders of Congress, scientists and relief administrators spoke on atomic problems, European relief, the trend toward militarism and similar topics. Senator Brian McMahon cited a recent poll indicating that only 12 per cent of American adults have any adequate concept of the meaning of the atomic bomb to the world.

Chaplains to Get New Headquarters

General Commission at Annual Meeting Authorizes Purchase of Building —Rural Seminars Planned

WASHINGTON, D. C., May 5.—At its annual meeting here April 30 the General Commission on Army and Navy Chaplains approved the purchase of a mansion on Maryland avenue adjacent to the Methodist building to serve as its headquarters. Cost of the building and alterations will be $100,000, of which the Presbyterian Church, U.S.A., has already contributed $14,000 and the Protestant Episcopal Church $10,000. Representatives of other denominations pledged their support. The building will also house the offices of the *Chaplain* and the *Link* and the office of the Washington representative of the Federal Council of Churches.

* * *

Ask for Distinct Veterans' Chaplaincy

A resolution proposed by William B. Pugh instructed officers of the commission to inform its constituent churches of the critical situation of the chaplaincy service in the Veterans Administration and urge that it be constituted as a distinct chaplains' corps rather than being classed, as at present, in special services along with athletics, recreation, and so on. The commission is asking General Bradley to recognize the place of "spiritual therapy" as a professional service. In the 126 veterans' hospitals now operating there are 269 full-time chaplains—187 Protestant, 78 Catholic and 4 Jewish.

* * *

Belgian Chaplain Addresses Group

Reporting on his recent trip to the Pacific, Chaplain Roy Parker told of the army's plan to use civilian ministers under certain circumstances as "auxiliary chaplains" in military installations. In his address to the luncheon meeting, Senator Leverett Saltonstall interpreted the problems relating to the unification of the armed forces. Col. Robert E. Van Gothen, chief Protestant chaplain of the Belgian armed forces, declared in a brief but stirring address that western Europe fears neither war with Russia nor a large-scale turning to communism, but that as it views visits by commercial representatives of American interests it does fear "some imperialistic trick." Western Europe has more faith in Christianity as a means of deliverance from the exaggerated spirit of nationalism than is generally assumed, Colonel Van Gothen said. He is in this country to foster closer relationships in missionary activity in the Congo. The commission voted to change its name to the "General Commission on Chaplains." It elected Joseph C. Hazen chairman to succeed Bishop Henry Knox Sherrill.

* * *

Congregational Christians Sponsor Rural Seminars

The seminar for rural churchmen sponsored here by the Council for Social Action of the Congregational Christian Churches was attended by representatives of nine denominations from 18 states and the District of Columbia. Those who attended will organize state seminars along a similar pattern. The General Council of the Congregational Christian Churches recently arranged a dinner at which Congregationalists on Capitol Hill met church leaders and members of the body's legislative committee. They heard Liston Pope of Yale Divinity School declare: "A religious lobby appears to be emerging . . . This lobby, representing the welfare of all men rather than being another selfish pressure group, may succeed in being 'a pressure group on behalf of the Kingdom of Heaven.'"

* * *

Washington Churches Expand Welfare Services

At its 27th annual meeting the Washington federation of churches was informed that the organization has increased the services it renders. Federation staff chaplains

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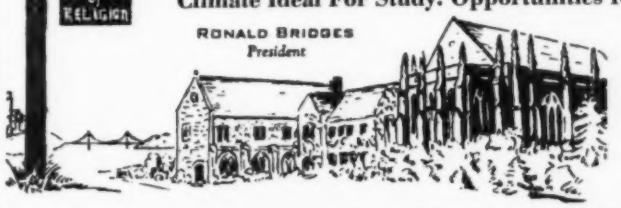

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are now on duty at Freedman's hospital for Negroes, at the Lorton reformatory and at St. Elizabeth's hospital for the mentally ill. The federation's 1947 budget, already underwritten, is three times greater than was the budget for 1939. Leonard S. Edmonds, Presbyterian, U.S.A., minister who after service as a chaplain has been on the staff of the Veterans Administration and of the District of Columbia welfare department, has been named director of the federation's welfare department.

* * *

American Lutherans Present Peace Film

Constitution hall has lately been the scene of a number of religious activities: the annual Methodist hymn festival; the rendition by the Washington choral society, accompanied by a full symphony orchestra, of Beethoven's *Missa Solemnis;* the world premiere of "Citizen Saint," Roman Catholic film dramatizing the life of Mother Cabrini; and the premiere of "The Way of Peace," a three-dimensional film produced by motion picture technicians and sponsored by the American Lutheran Church, which contrasts the way of Jesus with the menace of atomic destruction.

* * *

And So Forth

The local federation of churches and Howard University recently sponsored a series of four lectures here by Clarence Tucker Craig of Yale Divinity School on "The Genius of the Protestant Faith." Washington ministers also had an opportunity to hear an address by Edwin E. Aubrey, president of Crozer Theological Seminary, on "The Minister as a Theologian."

After protests had been made against the practice of racial segregation in burials at Arlington national cemetery, a directive by Secretary of War Patterson ended the practice in all national cemeteries.

On April 26 Leonard M. Elstad was installed as Gallaudet College's third president since 1864, when Abraham Lincoln signed the charter establishing the institution as the only college for the deaf in the world. A nation-wide clearinghouse for information on the training of teachers for the deaf is soon to be established at the college. At present only 47 persons are being trained for this specialized teaching; a decade ago the number was 150.

L. Ralph Tabor.

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Diocese Expands Youth Program

Episcopal Bishop of Chicago Announces New Centers—Cotton Retires as McCormick Seminary Head

Chicago, May 9.—An aggressive Episcopal youth program was announced by Bishop Wallace E. Conkling this week at the annual convention of the Chicago diocese. The new youth center recently established at St. Timothy Church on the near west side of the city will be expanded; the student hostel at St. Alban's School in Sycamore, closed during the depression, will be reopened in cooperation with the state teachers' college at De Kalb; and a $300,000 fund will be raised to establish student centers at the University of Chicago and Northwestern University. Bishop Conkling also announced that the area's first monastic house of an Episcopal order will be opened by the Cowley fathers in connection with St. Francis Church. Edwin J. Randall, suffragan bishop for the past seven years and a priest of the diocese for 30 years, is retiring.

* * *

Cotton Retires from McCormick Seminary

J. Harry Cotton, for the past seven years president of McCormick Theological Seminary, has on the orders of his physician tendered his resignation. Kenneth Neigh, vice-president, has been named acting head of the institution. Before coming to McCormick, Dr. Cotton served as associate professor of philosophy at Wooster College, and for 12 years was pastor of Broad Street Presbyterian Church, Columbus, Ohio. His leaving Chicago will be a loss to the city's cooperative Protestant activity, to which he has given generously of his time and leadership.

* * *

Proposes New Behavior Classification

The classification of normal individuals as introvert and extrovert, and of abnormal persons as schizophrenic, maniac-depressive and paranoid, is inaccurate and inadequate, Robert H. Seashore, chairman of Northwestern University's psychology department, told delegates attending the mid-western psychological association meeting here this week. "Only about 5 per cent of the 'normal' population can be classified as introvert and 5 as extrovert," he said. "That leaves 90 per cent who cannot be included in such classification." Dr. Seashore proposes a classification based upon four ways in which persons approach their problems: direct attack, by improving work or increasing effort; flank attack, by avoiding obstacles or reaching goals indirectly; escape, through denying existence of problems or stalling in the hope that the problem will not have to be faced; and diversion, by indulging in emotional outbursts.

* * *

Charge Expenses of City Institution Are Padded

Chicago's municipal tuberculosis sanatorium is under fire because, while its aver-

age daily occupancy last year was only 972, its operating expenses exceeded its budget of $3,000,000. The American Hospital Association estimates that the normal cost per patient for a well operated tuberculosis hospital should be $4.58 per day. At that rate, the cost of operating Chicago's sanatorium at a capacity of 1,200 should be $2,000,000. In introducing in the state legislature a resolution calling for investigation of the charges of poor administration, bad food and favoritism in admissions against the sanatorium, Peter J. Miller, Republican senator, declared that 975 persons are employed for a capacity load of 1,200 patients. The resolution was presented after a bill introduced by a Democratic senator from Chicago asked that the budget for the sanatorium be raised to $6,000,000.

* * *

And So Forth

The Chicago police department's policy of arresting adults in connection with the criminal acts of their children brought a reduction in juvenile arrests from 13,006 in 1945 to 11,615 in 1946, according to Louis Klatzco, head of the police juvenile bureau.

P. H. Ralstin, pastor of the Bethel Temple Church of the Full Gospel, has been named by the Carnegie foundation to receive one of its hero awards for 1946. Arriving by chance at the scene of a traffic accident, Mr. Ralstin risked his life to pull an unconscious man from a burning automobile.

As head of the Chicago liquor commission, Mayor Kennelly last week revoked the licenses of six taverns—the first step in fulfilling his promise to see that the number of saloons in the city is greatly reduced. The mayor has informed city department heads that the 83.8 per cent of the city income which goes for wages and salaries must be reduced so that Chicago's debt, which because of long unpaid bills will be nearly $9,000,000 at the end of the year, can be paid off. It has long been felt that the number of city employees could be cut down without impairment in service.

CHARLES L. VENABLE.

The Church Roll

Percy G. Price, for many years a missionary in Japan under the auspices of the United Church of Canada, died at Kanazawa April 2. His was the first death among missionaries who returned to Japan after the war.

Paul E. Scherer, professor at Union Theological Seminary and a national Lutheran leader, has been named chairman of the Federal Council of Churches' commission on the ministry, Religious News Service reports.

Raymond R. Gregory, since 1920 secretary of the Caribbean agency of the American Bible Society in the Canal Zone and formerly a home mission worker for the Evangelical and Reformed Church, on April 14 received the 1947 Inter-American Understanding Award in recognition of his "more than a third of a century of devoted service in promoting understanding and friendship in Latin America." The award was conferred on Mr. Gregory by Ricardo J. Alfaro, Panama's minister of foreign relations.

Kenneth J. Foreman, professor at Davidson College, Davidson, N. C., and correspondent for The Christian Century in the Carolinas, has been elected to the chair of doctrinal theology at Louisville Seminary (Presbyterian, U. S.). He succeeds Walter A. Groves, who becomes president of Centre College, Danville, Ky.

W. Sherman Burgoyne, Methodist pastor at Hood River, Ore., on April 13 was presented the Thomas Jefferson award by the Council Against Intolerance in America. The honor, conferred on Mr. Burgoyne after he had been chosen in a poll of 500 organizations and 1,000 editors, recognizes the minister's successful campaign to restore the names of nisei soldiers to the Hood River honor roll after they had been removed by the local chapter of the American Legion.

Carl F. Schaffnit will return shortly to his duties as superintendent of Lutheran charities in Detroit after a year in Europe under Lutheran auspices. Until November he served as a commissioner with CRALOG in the American zone in Germany, then became chaplain to displaced persons in Germany. On the eve of his departure, a large audience of displaced persons from the Baltic states gathered in St. John's Church at Esslingen near Stuttgart to bid him farewell in a solemn service arranged by the *Oberkirchenrat* of the Latvian Lutheran Church.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Affairs of Geraldine (Rep.) *Comedy.* To carry out wealthy mother's dying request, brothers seek husband for young sister, prompting her to leave home and start matrimonial agency of her own. Padded action, *amateurish* performances. M,Y

It Happened in Brooklyn (MGM) Jimmy Durante, Kathryn Grayson, Peter Lawford, Frank Sinatra. *Comedy.* Shy veteran gains self-confidence with help of school janitor who shelters him, is so successful he proceeds to share enthusiasm with girl music teacher, British friend who comes for a visit to see what fabulous city can do for him. A thin story, but delightful in its *relaxed* air, its demonstration of the virtue of good will. Pleasant musical interludes. M,Y,C

Ramrod (UA) Don DeFore, Preston Foster, Veronica Lake, Joel McCrea, Chas. Ruggles. *Melodrama.* Disillusioned foreman is persuaded by predatory heroine to fight her battles as sheep rancher against cattlemen (including her father), finally is persuaded by better judgment to help law straighten things out. Skilled cast, some beautiful scenery and *imaginative* direction that make several scenes memorable wasted on *confused* story hardly worth the making. M,Y

Tarzan and the Huntress (RKO) *Melodrama.* Aided by elephant herd, Tarzan and family rescue animal friends threatened by collectors for civilization's zoos. Some good animal shots; otherwise, *pedestrian,* ridiculous. Around the 20th film in series. M,Y

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Gallant Journey, Henry V, Margie, Marie Louise, Sister Kenny, The Yearling.

For Mature Audience: The Angel and the Badman, The Best Years of Our Lives, Boomerang!, Brief Encounter, Caesar and Cleopatra, The Dark Mirror, It's a Wonderful Life, Man's Hope, My Darling Clementine, Notorious Gentleman, Pursued, The Razor's Edge, The Searching Wind, The Secret Heart, Smash-Up, The Well-Digger's Daughter. 5-21-47

"a profound and meaty book about the modern state and its tendency toward absolutism, and about the relationship between that state and the Christian church. It is a fighting book, joining the cause of freedom against totalitarianism wherever it manifests itself . . . and a wise book" says A. J. Muste of

The New Leviathan

By PAUL HUTCHINSON

Other Comments

"incisive and informed thinking . . . valuable and helpful"
United Church Observer

"a straightforward, thoughtful and penetrating analysis"
Christendom

"sound, exciting and compelling reading"
Lutheran Quarterly

"an able discussion of a most timely topic"
Christian Observer

"rings the tocsin to warn somnolent churchmen"
Journal of Religion

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Christian Century

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By Alex

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